

THE
CHINESE RECORDER
AND
Missionary Journal.


VOL. XXIX. No. 6.

JUNE, 1898.

\$3.00 per annum.

The Awakening of China.

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RE these words merely expressive of a feeling of desire and expectation in the general condition of things? Or are they significant of what is actually occurring in the signs of the times? A few years ago an article appeared with the above title, bearing the name of the late Marquis Tsêng, which created considerable sensation. It seemed to indicate not only the necessity, but the reality of a new order of things in Chinese affairs; and the name and influence of the author, with the lines of progress which he detailed, appeared to warrant the idea that China was awaking from her long slumber, and would shortly array herself in habiliments suited to the requirements of the case. The subjects dealt with were chiefly of a political, educational and commercial kind, and high was the anticipation formed of China's future, mainly at the instance of the Marquis, whose experience in the West in the matter of culture and civilization, and whose official position and well known character and ability in his own country, furnished good reason for what was generally expected at his hands.

Since that time and continuously, the subject of China's awakening has been kept to the front. In bulky volumes and newspaper articles the theme has been dilated on, and the likelihood of the event, the desirability of it and the means of its accomplishment, have been described and enforced in a variety of forms. The views expressed, for the most part, are on the lines referred to, and have to do with matters in which men are generally interested—the concerns of business and trade, international intercourse, education, diplomacy and such like. Progress in these departments is looked upon as of extreme importance, and everything is made subservient

to it. And as China has been so lacking in this respect ; as its history and constitution have been so opposed to innovation and change ; as old custom and habit have marked its procedure in every aspect of social life, barring all attempts in the way of improvement ; as, in short, China is regarded in a paralysed state throughout its whole extent, sunk in a condition of universal apathy and self-satisfaction, it is thought to be a matter of the highest interest that it should be aroused to a consideration of its duty and obligation with regard to itself and the world around it. This is the kind of awakening earnestly sought after, and for which urgent measures have been tried, so as to bring China to a right state of mind, to break away from the oppressive influences so long and so heavily weighing upon it, to develop its latent possibilities, and to raise it in the standard of humanity, of which, after all, it is so highly capable. Strenuous efforts have been put forth for this purpose by scholars, diplomatists, journalists, merchants and others, not to ignore recent political occurrences as of great consequence in the matter, and all with a view to the best interests of the country at large. The effect of these has been in some degree to excite thought and inquiry and to awaken to energy and action in certain quarters, which might, if rightly directed, lead to beneficial results in the course and constitution of things. Not that such movements are cordially welcomed or fully appreciated ; but they are submitted to through sheer weakness, while they are far from being clearly understood, and as yet wield only a very feeble influence on the leading spirits of the country, and still less on the minds of the common people.

We have adverted to these several points from their general application to the subject before us. Our aim, though on the same lines of awakening and progress in the case of China and the Chinese, has a far higher and grander idea than such as we have indicated. These varied efforts may or may not assist in the attainment of it, but certain we are that in its realization in any degree, they cannot fail to be assisted in securing whatever wise and benevolent objects they have in view. Only we lay it down in the plainest and most decided terms that the awakening we contemplate is of the highest and noblest kind—spiritual, religious, divine—in reference to life and character, worship and service, that have to do with the best interests and sublimest duty of all this great nation. It directly concerns God, His Being, Perfections and Will in relation to men and their knowledge of Him and their obedience to Him. Their awakening to a consideration of this state of things is the idea before us, and nothing else and nothing short of it is the end we look forward to. How is it to be expressed ? How is it to be illustrated ? And how is it to be attained in the widest and largest sense ?

Our idea is the revelation of Jesus Christ to this people, as the Son of God and the Saviour of the world, and the diffusion of this great and glorious truth through the length and breadth of the land. What it implies is a thought beyond conception in all its fulness, grandeur and power. It implies the expulsion of the atheism, idolatry and superstition everywhere current, the transformation of the millions of China in their individual, social and national characteristics, so far as their moral and religious life is concerned. It denotes the universal promulgation of Christian thought and sentiment with their appropriate influence and effect among all ranks and classes; in a word, the proclamation and acceptance of the Gospel of Christ as the rule and standard of faith and worship, life and character in all departments of the empire.

This is the object and aim of the missionary enterprise and the attainment of it in any degree, how high, how noble, how fraught with blessing! Is it utopian? Is it too much to expect in the present condition of things here or anywhere? Are not the difficulties in the way insuperable? Humanly speaking we know it is impossible. It is, as the Word of God declares, not by might nor by power, that is, not by mere human strength or endeavour, not even by an armed force, as the original implies. It is, we are assured, by the power of the Living God, by the Spirit of the Lord of hosts it is to be accomplished. But are we not warranted to expect it and go forward in confident anticipation of it? We need nothing more than the fulfilment of God's own promise in regard to it, and the object in question can and will be attained as that promise is fulfilled. This is readily acknowledged. It is an axiom in our missionary faith and life, and we may well consider the means of its attainment in the highest degree. Is anything dependent on us in the matter? Are we in any measure the channels of Divine communication in reference to it? Is the blessing to be bestowed in proportion to our use of the means appointed for the purpose, and will it be given or withheld according to our action and the spirit of our action in the case? It is so undoubtedly to some extent at least, and what a position we are thus called to fill and what a responsibility do we sustain! It is of the highest consequence that we should understand it and be led to act accordingly. The awakening of China in the sense we are considering, inclusive as it is of all other rightly ordered forms of social improvement, depends upon it and demands serious inquiry at our hands. How is it to be brought about? What are we required to be and to do, so as to aid in the accomplishment of such a desirable state of things in the condition and circumstances of this people? We crave attention to the follow-

ing matters, which need to characterise the missionary work in the highest degree, as indispensable both for personal qualification and for positive success.

I. *Faith.*

In the affairs of every day life this is an important element, and in numerous instances of the gravest magnitude; ample illustration could be given of its power and effect. Only it is necessary to be well grounded that it should be sustained, alike in the case of the object in whom it refers and the subject in whom it operates. But if it be so in the concerns of ordinary life, what shall we say of it in regard to the matter now before us? It has to do directly with God, His grace and mercy on the one hand, and His faithfulness in the fulfilment of His great and precious promises on the other. We have abounding proof of the necessity and effect of faith in the history of our Lord, as indeed it is required in the whole teaching of sacred Scripture. Now this refers not only to those who were called to exercise faith for the healing of their diseases, but to those who were commissioned to heal at the command of our Lord; and the commission seems to apply to such as are set apart and appointed to the far higher office of preaching the Gospel for the salvation of souls. There is, we may say, infinitely more encouragement given in this case than in the other. We have the promised presence of Christ and the assured gift of the Holy Spirit, on which we can most fully rely, as they have been bestowed in unnumbered instances, and, we believe, are ready to be bestowed equally now. The matter to which they refer, the work of the Christian ministry, is of far greater consequence than the gift of faith-healing, and is unspeakably dearer to the heart of the Saviour, while He is invested with all power in heaven and on earth, specially for the impartation of this Divine blessing, so necessary for the right prosecution and success of the work. What then? Shall we go forward in the assurance of the promised gift? Shall we exercise faith in what Christ has graciously and specially engaged to confer, and in connection with which He has charged His followers to "go into all the world and preach the Gospel to every creature"? Have we not occasion to make the charge, that the conscious want or weakness of our faith is the cause of the apparent withholdment of the blessing, to the extent in which it might be otherwise enjoyed? Fully allowing the sovereignty of the Divine dealings, and the arduous labours of many of God's servants, while they often seem to be well nigh in vain; and admitting most readily that there is alike a time to sow and a time to reap, yet is not all this compatible with the idea we are now considering, that faith is called for in connection with the missionary

work, and in the exercise and expectation of it we shall receive the promised blessing? The point then is, are we possessed of this principle of faith, as a matter of present experience, of realization even now, while the work is going on? If we do not look for results; if, it may be, we are leaving the consideration of the issue to some after time; if we are rather inclined to despond at there being little or no apparent effect of our ministry, may it not be that we are laying ourselves open to the charge of our Blessed Lord that we cannot do these things because of our unbelief? All these examples of faith in the New Testament narrative seem to point to this matter most urgently, as if they were intended for the very purpose of exciting in us faith and expectation of the promised result. Whatever may be said in the way of objection to this idea is overborne by the whole bearings of the case, and every point of view we are warranted to take of it. Let it be, then, that we shall rise to the practical application of this subject, and make faith a real thing in the course and conduct of our work. Let it be, what in fact it is—a living principle in our experience, an inspiring element in our missionary life, an appropriation of the promised blessing; in a word, a means of identifying us with Him whose we are and whom we serve; and in the prosecution of whose service we shall by faith come in contact with the riches of His grace, the power of His Spirit, the advancement of His cause and the glory of His name.

II. *Prayer.*

This is necessarily and directly connected with the state of mind above referred to, and is of avail only as that obtains. The one is the expression of the other. "Whatsoever ye ask, believing, ye shall receive;" that is, prayer is to be offered, and faith, in obedience to the will of God, is an indispensable requisite to its being offered acceptably. "The prayer of faith availeth much." And if this be the case in ordinary matters, how much more in that which is of such high interest and importance as the missionary work, and for which it has been specially appointed? The awakening of China, in our view of it, is possible only in answer to faith and prayer, and we may well go forward in confident expectation of its accomplishment by this means. We have only to consider the promises to this effect and the manner in which they have been fulfilled, to encourage us that the same will be the case, even in regard to China. This indeed is acknowledged, but it is no less confessed that we come far short in the use that we make of this divine instrumentality. We are called to be rightly impressed with the greatness of the subject and the relation that we sustain to it, so as to rise to a far higher idea of our duty and responsibility and be led to act accordingly. The whole

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thing indeed is so trite, so well known, as to be a commonplace truth in missionary work, that it is simply taken for granted, while the thing goes on all the same. Our admissions have little or no practical effect, and faith and prayer have still to be urged, and to a far greater extent than hitherto, as a paramount concern in our missionary life and character. What then, may we ask, is to be done? We see what activity is shown at home and abroad in the conduct of civil and military affairs, and how all available means are made use of for the attainment of the end in view, but is it not true that we are far from rising in spirituality and power, in faith and prayer, for the accomplishment of the object we profess to be aiming at? As it is infinitely worthy of our entire consecration, body, soul and spirit, it demands at our hands the elements in connection with which alone any real good can be done, any availing success can be attained. Shall we not therefore rise to the occasion, in view of the transcendent greatness of it, and the possibilities at our command for effecting it in the highest and grandest sense? There is need in the case of the best of us taking a far nobler stand than hitherto we have done, and of having the subject, as we have explained it, so impressed upon us that we shall more and more awake to its requirements, and be more and more qualified as the means of awakening China to a consideration of its duty and obligation both to God and man, to His worship and service, and the renunciation of idolatry and superstition on the one hand, and to the development and practice of all the claims of humanity on the other. Suffice it that he who is most distinguished by this spirit of faith and prayer, will rise highest in the Divine estimation and regard, be most in harmony with the Divine plans and counsels, and be most honoured in bringing souls to the saving knowledge of Christ.

III. *Work.*

In conjunction with what has been said, this calls for our serious attention. What does it imply? The views already expressed bear on this point, as the means in which and by which to operate on the minds and hearts and consciences and lives of men. The work specially required to be done is the proclamation of the Gospel of Christ, as the divinely appointed and alone effectual method of awakening men to a right understanding of their character and condition, their duties and responsibilities in regard to God and their fellow-men. Allow it that many things anterior and subsequent to its proclamation may tend to arouse men to thought and inquiry, to energy and action, in relation to a variety of matters, and this may take place in apparent independence of the one thing given us to do; but the fact is that Christianity is the one all-sufficient remedy for

the evils everywhere prevalent, and at the same time is the life-giving source of a new and better order of things, a "new manner of life," in short, in every member of society and in every department of the empire. Whether we look at Christianity in the light of its special Divine origin, or its supreme moral excellence, or its practically saving and sanctifying effects, it will be seen to be a matter of the highest consequence, and its dissemination a most solemn binding duty on those who have undertaken the work. And the question is, how may it be promoted most fully and most in accordance with the will of its Divine Author? And how, in particular, may this be in relation to China, its awakening, its enlightenment, its reformation? We have only to follow out the command of our Blessed Lord on the eve of His ascension. "Go and make disciples of all nations." "Go and preach the Gospel to every creature." Let this be done by all the means in our power, making the Gospel our rule and standard in every department of our work, and in a spirit and manner adapted to the end in view. Can this be done by the servants of Christ, the soldiers of the cross, the armies of the Living God, more earnestly, more unitedly, more powerfully than hitherto? Without merging their differences, it may be, but combining their efforts in the one thing given them to do, may they not carry the Gospel all around and urge its acceptance, in the crowded thoroughfare of the city, the quiet towns and villages of the country, the homes of the people, after the example of our Lord Himself? Are there not helps at our command in the form of native evangelists, Christian literature, personal facilities in the language and manifold opportunities for making known the Gospel, which encourage and incite us on every hand to engage in the hallowed enterprise? Shall we not make use of these to the very utmost and seek to bring the masses to the knowledge and influence of the truth? The call is urgent. What response shall we give to it in our immediate neighbourhood and round about far and wide? This is the work imposed upon us, and in view of its high possibilities, let us pursue it in a manner becoming the occasion, that the awakening of China may in some degree be promoted by us, each in his own order, and all for the best interests of the country at large.

"The Lord will provide," but He will not provide everything. He gives a man brains, but He does not supply a willingness to use them. He puts the raw materials of manufacture in the way of humanity, but He does not present ready-made the finished products of the loom or lathe. There is no beatitude for the lazy, and even Heaven provides small comfort for the stupid. What God blesses is faith, vigor, alertness, and patient perseverance. God works with those who are willingly workers together with Him.

Some Phases of Religious Development.

BY REV. J. M. FOSTER.

THE past twelve months have witnessed a deplorable frequency of clan and village fights in the prefecture of which Swatow is the business center. The strife in nearly all cases is traceable to *Feng-shui* or some phase of pagan worship ; in one case it was a disagreement over prodding the King of the Demons at the feast for the unremembered dead ; again, a medium consulted on the issue of peace and war brandished a gun and said : " Attack first and we shall win." The festivities from the first to the fifteenth of the first moon this year were unhappily prolific of strife from idol processions colliding and similar untoward incidents ; one village was on the verge of war over a small branch of banyan broken from a tree, whose arms, overhanging the river, are supposed to ensure the town's prosperity.

All these recent difficulties, however, are slight compared with the feud yet unsettled at Lau-kung, described in the *RECORDER* of *May*, 1897. This, too, we find traceable to religious observance. Fifteen years ago the people of Lau-kung were peaceably enjoying their fertile lands, a goodly number of them men of "leisure ;" their names adorned with titles, their hats with buttons and their hands with nails of prodigious length. Nor were they unmindful of the gods, to whose good will they attributed their prosperity and to whom they manifested that gratitude, which is a "lively sense of favors yet to come." The Fourth House, or *Fours*, had invited from the prefectural city a Buddhist triumvirate, one ruling Heaven, one ruling earth, and one ruling man, another trio of gods, still another Buddha and a local demigod from Golden Hill at Chow-chow-fu. These had at least eight mediums.

The Sixth House, or *Sixes*, had installed the Five Princes. A Buddha, and another celebrity from Golden Hill and an allied village, each of *Fours* and *Sixes*, built a temple unto the Buddha of Mt. Hiang-bú, a famous shrine for pilgrims. The neutral portion of the town rejoiced also in this same Buddha, the local god of wealth, and one called "Stone Mother Goddess," by whose side was a princely consort. These ordinarily controlled over twenty mediums all told. In the 9th and 10th years of Kwang-su, after a siege of cholera, these "gods many and lords many" showed uncommon activity. First the Buddhist rulers of Heaven, earth, and man, "seized" sundry of the *Fours*, who, gnawed bullets, pummelled themselves with wooden balls and lay upon couches, both balls and

couches bristling with sharp nails, rode in chairs adorned with sharp knives, ran over hot coals, washed in boiling oil, stuck needles into their hands, slit their tongues, pierced their cheeks and in other ways showed the power and goodwill of their unseen masters.

The Five Princes of the Sixes saw that their reputation was in danger and began to act. One medium dived to the bottom of the stream which furnished water for that part of the town and brought up a dead crab; the Fours say he had put the creature there and it had died of too much fresh water (not a common fate in the Far East). He said it was put there by a medium of the Fours to poison the water and cause pestilence. Thus did he arouse suspicion and enmity; rival jealousy between the mediums increased; they exchanged numerous compliments, such as declaring the god of the opposite side to be "a worthless fraud, a demon-spook," etc., etc. Thus they sowed dragon's teeth that were to spring up in armed combatants during the years to come. The people listened to their oracles, believed them and also resented insults offered by others to their gods. Thus gradually did ill-feeling develop into jealousy and smouldering ill-will ready to break out on occasion into open strife. The people now admit this and say: "We have been broken into bits by these gods and their oracles."

It was a mine thus laid that exploded when the laming of a duck that had been foraging in forbidden rice fields brought Fours and Sixes to blows. At that time the medium of a Buddha prophesied, "Yet seven years, and great calamity will come." Their next contest arose from children throwing dice and quarreling for a cake worth two or three cash; one payment in the ensuing litigation is said to have been \$3000. A short-lived peace was broken by surreptitious cutting of grass for a buffalo. Then did the Fours lose several men in fight, and over a hundred acres of orange grove was ruined; they retaliated by driving the Sixes out of one settlement and dismantling their houses.

The Sixes two months later shot a man planting rice, and the fight was on more bitter than ever. Rumor came that the Mandarins would swoop down upon them. A medium of the Five Princes cheered on the Sixes saying: "You are my disciples; go on, fight. Do not fear the Mandarins. I will protect you." At this time men from a neighboring village proposed to lead the Sixes into the Roman Catholic Church and get them official protection for \$1000. From another village came a like offer to the Fours'—safety, temporal and eternal, in return for fealty to the Roman Church, and a thousand *Mexicans*.

The Mandarins came, however, to the grief of Lau-kung. The following year did some of the Fours come to the American

Baptist Mission and the Sixes to the English Presbyterian Mission. For a time peaceful counsels prevailed till a man of the Fours died in prison, and some rash fellows, to avenge him, wounded a prominent man of the Sixes. His death led to the bloody battles in 1897, when they besought the missionaries to act as peace-makers.

The Sixes grew restive under the religious instruction they received. "The teaching," said they, "is good, but what we want is power." They made overtures to the Catholics, and soon a catechist was their legal adviser.

The district Mandarin bestirred himself; he realized the difficulties of a case of which he himself wrote: "In four years three successive officials, each with hands heavier than his predecessor, have failed to effect a settlement."

The 20th day of the 3rd moon, Kwang-su 23rd year, H. E. invited the American and English missionaries and the French priest to meet him and help arbitrate the case. His demand was that the Fours give him the name of one of the twenty-four men prosecuted by the Sixes for causing the death of their head man. This the Fours did, being granted fifteen days to produce the man, for whom a reward should be offered if he did not appear. The priest, in behalf of the Sixes, demanded the *lives* of *four* men. The fifteen days were lengthened to thirty; then H. E. the magistrate declared he must have *a man*. Could not issue the reward. Meanwhile a decision from the Board of Punishment came down from Peking to the Viceroy, from Viceroy to Taotai, declaring the shooting of one of the Fours in the 21st year Kwang-su to be murder, for which men of the Sixes should be apprehended. This was not carried into effect, but it made the Fours unwilling to deliver up a man, even though the magistrate made solemn promises to treat leniently any man who would deliver himself up voluntarily, as Chinese law provides.

The Sixes could not wait for the slow processes of the Yamên and tried to reduce their enemy by destroying their unripe rice, saying: "We will let them feed on the red earth of their hill and see if it satisfies them." A villager, who belongs neither to Sixes or Fours, says the R. C. catechist advised thus: "Go cut the rice; if the Mandarin comes that is *our* affair." From Thursday till Saturday morning the Fours listened to the advice of our native preachers, despite the soldiers stationed there to keep order, who said to them: "Why don't you go out and fight? You're a lot of old women."

When they did break out, and the bullets were flying, these defenders of their country came away saying: "To stay and watch men fight is not good etiquette." How surprising the contrast between the Chinaman as a soldier and the Chinaman as a fighter.

The men of Lau-kung kept on with their battling till troops came and scattered all whom they did not capture.

Not capturing a man who was indicted the Mandarin renewed his offer to stop proceedings if one of them would deliver himself up. At last an aged man of 78 years, whose son had been captured, did give himself up. Arrests ceased, the people gradually came back to their homes, and the fields soon waved with the growing rice.

And yet the Mandarin could not effect a settlement—the Sixes must have blood—the priest has so persistently demanded, first four lives, and at last one, that a Yamèn Secretary said: "That man must have killed his father; he does nothing but demand life, demand life." Of late, when a settlement was almost reached, the R. C. catechist is reported as saying: "Wait till the French act, then we shall have our way."

The Fours have repeatedly acceded to the Mandarin's requests and are showing in many ways a commendable spirit. A large number of those who flocked to the chapel at first have fallen away; those who remain manifest a teachable spirit and good interest in studying the Bible. There is much to make us hopeful that they will develop into a strong Church. Their influence is against fighting and gambling, and they have won the commendation of neighbors, yes, even of the Mandarin himself, who seems quite convinced that their "teaching" is good and they are good citizens. We have this compensation for all the labor and anxiety caused by these painful experiences; they do more than a decade of preaching to show the people that the wisdom of God's Word is pure, peaceable, full of good fruits, without partiality and without hypocrisy.

We use this bit of history to illustrate our teaching that the origin of sin and its attendant woes, was not in man's inhumanity to man, but in departure from God; in returning to Him is the only means of restoring peace and order to the world. The men who are doing most for China to-day are the men who are doing most to bring back her sons and daughters to the Living God.

Another theme suggests itself in this connection. Any study of heathen religions, to be fair, useful, not harmful, must deal chiefly with facts, the fruits of the systems, life rather than books. Further, Comparative Religions as a study, in its finally accepted form, will not be a classification that includes the religion of the Bible with ethnic religions, but will compare the ethnic religions with apostasies from the teaching of Christ and His apostles, tracing trends, alike in both, tendencies to unduly exalt human intellect, will and passion, ending in actual worship of the creature more than the Creator, mental blindness and moral obliquity.

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The district Mandarin bestirred himself; he realized the difficulties of a case of which he himself wrote: "In four years three successive officials, each with hands heavier than his predecessor, have failed to effect a settlement."

The 20th day of the 3rd moon, Kwang-su 23rd year, H. E. invited the American and English missionaries and the French priest to meet him and help arbitrate the case. His demand was that the Fours give him the name of one of the twenty-four men prosecuted by the Sixes for causing the death of their head man. This the Fours did, being granted fifteen days to produce the man, for whom a reward should be offered if he did not appear. The priest, in behalf of the Sixes, demanded the *lives* of *four* men. The fifteen days were lengthened to thirty; then H. E. the magistrate declared he must have *a man*. Could not issue the reward. Meanwhile a decision from the Board of Punishment came down from Peking to the Viceroy, from Viceroy to Taotai, declaring the shooting of one of the Fours in the 21st year Kwang-su to be murder, for which men of the Sixes should be apprehended. This was not carried into effect, but it made the Fours unwilling to deliver up a man, even though the magistrate made solemn promises to treat leniently any man who would deliver himself up voluntarily, as Chinese law provides.

The Sixes could not wait for the slow processes of the Yamên and tried to reduce their enemy by destroying their unripe rice, saying: "We will let them feed on the red earth of their hill and see if it satisfies them." A villager, who belongs neither to Sixes or Fours, says the R. C. catechist advised thus: "Go cut the rice; if the Mandarin comes that is *our* affair." From Thursday till Saturday morning the Fours listened to the advice of our native preachers, despite the soldiers stationed there to keep order, who said to them: "Why don't you go out and fight? You're a lot of old women."

When they did break out, and the bullets were flying, these defenders of their country came away saying: "To stay and watch men fight is not good etiquette." How surprising the contrast between the Chinaman as a soldier and the Chinaman as a fighter.

The men of Lau-kung kept on with their battling till troops came and scattered all whom they did not capture.

Not capturing a man who was indicted the Mandarin renewed his offer to stop proceedings if one of them would deliver himself up. At last an aged man of 78 years, whose son had been captured, did give himself up. Arrests ceased, the people gradually came back to their homes, and the fields soon waved with the growing rice.

And yet the Mandarin could not effect a settlement—the Sixes must have blood—the priest has so persistently demanded, first four lives, and at last one, that a Yamén Secretary said: “That man must have killed his father; he does nothing but demand life, demand life.” Of late, when a settlement was almost reached, the R. C. catechist is reported as saying: “Wait till the French act, then we shall have our way.”

The Fours have repeatedly acceded to the Mandarin's requests and are showing in many ways a commendable spirit. A large number of those who flocked to the chapel at first have fallen away; those who remain manifest a teachable spirit and good interest in studying the Bible. There is much to make us hopeful that they will develop into a strong Church. Their influence is against fighting and gambling, and they have won the commendation of neighbors, yes, even of the Mandarin himself, who seems quite convinced that their “teaching” is good and they are good citizens. We have this compensation for all the labor and anxiety caused by these painful experiences; they do more than a decade of preaching to show the people that the wisdom of God's Word is pure, peaceable, full of good fruits, without partiality and without hypocrisy.

We use this bit of history to illustrate our teaching that the origin of sin and its attendant woes, was not in man's inhumanity to man, but in departure from God; in returning to Him is the only means of restoring peace and order to the world. The men who are doing most for China to-day are the men who are doing most to bring back her sons and daughters to the Living God.

Another theme suggests itself in this connection. Any study of heathen religions, to be fair, useful, not harmful, must deal chiefly with facts, the fruits of the systems, life rather than books. Further, Comparative Religions as a study, in its finally accepted form, will not be a classification that includes the religion of the Bible with ethnic religions, but will compare the ethnic religions with apostasies from the teaching of Christ and His apostles, tracing trends, alike in both, tendencies to unduly exalt human intellect, will and passion, ending in actual worship of the creature more than the Creator, mental blindness and moral obliquity.

An Incident in Mission Work.

BY REV. E. S. LITTLE, KIUKIANG.

WHEN I first removed to Kiukiang in 1887 I became acquainted for the first time with a Chinese carpenter named Li Kien-pin. He was poor and struggling for a footing in the world; had joined the Church and received baptism. I became at that time his pastor, and have been connected with him off and on ever since. When I came to Kiukiang he was engaged in building one of our mission houses in which we are now living.

In course of time I was able to secure for him a contract to build a house for the Chinese Imperial Maritime Customs and also got other work for him, which gave him at last a real start in life. I also helped him to learn a little English. He seemed to repay all this effort by an earnest Christian life; was a regular attendant at the means of grace, was generous in his financial assistance to the Church and gave every evidence of being a genuine follower of the Lord Jesus. At his invitation I made a journey to his home, about 100 ½ from here, a neighborhood never before visited by foreigners. Here he entertained me in Chinese style, and I preached to his aged mother, his wife and his friends who came to see and hear the stranger. I gave him an exhorter's license, and occasionally he took his place beside us upon the platform and preached Christ as the Savior of men.

His contracts brought him some money. To a Chinaman it was riches, though to Westerners it would not be accounted anything. With wealth—a few hundred dollars—came temptations, which he did not resist. He withdrew his son from our mission school and put him to his own trade. Soon he fell a victim to that scourge of the Far East—the opium habit. It then became necessary to take away his license to exhort, and finally to expel him from the Church. In the meantime he had become lax, and it was very difficult to get him into a place of worship. He had also been entrapped by an evil woman, with whom he was living.

I found him in this condition when I returned here in October, 1897. I had many talks with him in reference to his opium habit and his connection with this woman. He then told the facts of the case. The one aim of a Chinaman in getting married is to have sons. Li had only one son by his wife, and neither he or she were satisfied; so with the consent of his wife and mother and this other woman's relatives he took her formally and legally as his concubine and had

one son by her. During my conversations with him he became convinced of the wrong he had done, but there seemed no way out of the difficulty, either to him or to me. He could not put her away, for she had the law on her side, and he would be prevented from doing so. I then suggested that he persuade the woman to leave him, that he find her a house and support her till she married again. He tried to persuade her, but without effect; the ladies of our Woman's Board, at my request, called on her and talked to her, but she was frivolous, and would not hear of such a thing. There was nothing more that we could do; we therefore waited upon God, and in a most wonderful way He brought about what we were helpless to do. Li began again to come to Church, and his concubine and the children were persuaded to come also on two or three occasions, but she was not affected in the least.

Early in the present year Li Kien-pin came to me with downcast face and told me a sad story of difficulty. It is thoroughly characteristic of Chinese life. An employé in an official Yamên, through his wife, invited a number of women to a feast in order to raise a loan, among them Li's concubine, who subscribed 24,000 cash. A pleasant evening was spent together, and the women gossiped—as women will do in all countries—and separated in a happy mood. In a day or two the husband of the hostess got some scandal put about in reference to his own wife, another woman and Mrs. Li, and sent to each of them a lump of opium and a piece of rope. The recipients thoroughly understood what that meant, viz., that they might choose death either by swallowing the opium or by hanging themselves. The man's wife was thus bound to die. She chose the opium. Since she did that it would not do for the other women to refuse, for they would then be charged with her murder, so they all swallowed the opium. The hostess died, but the husbands of the other two women heard of it in time and hurried them off to the foreign doctor, and their lives were, with difficulty, saved. The Yamên employé then saw his chance, and at once commenced proceedings against Li for the murder of his wife. It was then that he came to me. The Yamên runners would soon be on his premises, fleece him of all the money he had and destroy his property. He was in the direst straits; the other man was in the Yamên, and had the whip hand of Li, who could only get out of it by paying probably every dollar he owned. I could not take up a law case like this, as it was a purely native affair; thousands of cases more or less like this are cropping up every year, and a missionary might do nothing else. In this case, however, I agreed that if Li would write his own statement of the case I would send it with my card to the official and see that he got it and then leave it with him. In Chinese courts no

document can reach the officials without heavy bribes to the underlings. The magistrate received the letter promptly and sent men at once to the "plaintiff," as we should call him, and told him to settle up with Li, which was done then and there.

Li's concubine then began to have wonderful visions; she told them to me and to others. She saw her Savior and the devil. With Oriental vividness she described her sins and the struggle the devil was making to get her. Then with the utmost pathos she described how "*My Savior*," as she called the Lord Jesus, came to her rescue, and the devil fled. She evidently had the fiercest conflicts with the evil one. I prayed with her and quoted passages of Scripture. It was a remarkable sight to see the radiance that passed over her face as the Scripture passages suited her. She said she could see in her husband's forehead a bright glowing spot showing where he had been baptized, and insisted that if she were baptized she could better resist the devil. I consented there and then. Calling her husband and about a dozen of the members together late one Saturday night we held a blessed service. The husband stood beside the woman; they both confessed their sins; they also stated they had both given up their opium smoking, and they both agreed to live apart in the future. I baptized her, and she rejoiced greatly. The result has been that Li and his concubine have been thoroughly converted. The woman went into our ladies' hospital for a few weeks till she had recovered somewhat from the severe strain to which she had been subjected. Li has the happiest experience. He never misses the means of grace, and gives liberally of his substance to the Church. He has brought his workmen to service, and a number of them have joined the Church on probation. He has sent his two girls into the girls' school, and is paying \$1 a month for them, and his little son to our boys' school, paying \$15 a year for him. He has rented a house for his late concubine, and is supporting her while she gives herself to study and then to the work of the Lord. I am getting books of religious instruction for Li at his request; he is diligently preparing himself for usefulness in the Lord's vineyard. He says he is going to send for his mother and wife that they may learn of Christ and be baptized, and he is going to unbind the feet of all the female members of his family.

This is altogether the most remarkable case I have ever known, and I think it will have a great effect upon our Church here. If the brother keeps on as he is now doing he will be a tremendous power for good.

Some of Professor J. Legge's Criticisms on Confucianism.

GATHERED BY PASTOR P. KRANZ.

THE late Professor James Legge cannot be accused of having been prejudiced against Confucianism; he loved the Chinese Classics and made their study his life-work; he acknowledges also in all his works, frequently and cheerfully, the many good doctrines which Confucianism truly contains. Of all the greater importance must therefore be to us and all *true* friends of China those passages in his works, in which the learned professor points out the serious *defects* of Confucianism in comparison with Christianity. Foreigners living in China, as well as those *educated* Chinese who understand English, should carefully consider them. The following is a collection of a *few* of them, which I have gathered in the course of my studies. I would feel myself amply rewarded for the labour involved in compiling this essay if some readers should be induced by it to go a little *deeper* into the study of this masterpiece of English scholarship, this wonderful achievement of one great and pious mind, *i.e.*, the Commentary on the Chinese Classics by Professor J. Legge.

Often lately has the question been raised in missionary circles, whether the Chinese Classics should still be taught in primary and middle schools. I find that in regard to this Professor Legge says about the *Great Learning*, in his Prolegomena, p. 28: "Such strong meat is not adapted for the nourishment of youthful minds;" further, p. 29: "But the above account of the object of the Great Learning leads us to the conclusion that the student of it should be a *sovereign*.* What interest can an ordinary man have in it? It is high up in the clouds; far beyond his reach. This is a serious objection to it and quite *unfits* it for a place in schools, such as Chû Hsi contends it once had." About the *Doctrine of the Mean* Professor Legge says (Prolegomena, p. 46) that it contains "a combination of the ordinary and the extraordinary, the plain and the vague, which is very perplexing to the mind, and renders the book *unfit* for the purposes of mental and moral discipline."†

Criticising the doctrines of the Great Learning, Professor Legge says (Prolegomena, p. 31): "Underneath all the reasoning,

* The italics and stronger marks in most quotations are not in the original, but are put by myself in order that the reader may not overlook what seems to me of great importance.—P. KR.

† This question of teaching the Classics in schools has been most thoroughly treated by Rev. Dr. E. Faber; see Records of the Second Triennial Meeting of the Educational Association in China (1896), p. 64-76.

and more especially apparent in the eighth and ninth chapters of commentary (. . .), there lies the assumption that *example* is all but omnipotent. We find this principle pervading all the Confucian philosophy. And doubtless it is a truth, most important in education and government, that the influence of example is very great. . . . Yet in the Chinese Classics this subject is pushed to an *extreme* and represented in an extravagant manner. Proceeding from the view of human nature, that it is *entirely good* and led astray only by influences from *without*, the sage of China and his followers attribute to personal *example* and *instruction* a power which we do not find that they actually possess."

P. 32: "The manner in which Chü Hsi has endeavoured to supply the blank about the perfecting of *knowledge* by the investigation of *things*, is too *extravagant*. 'The Learning for Adults,' he says, 'at the outset of its lessons, instructs the learner in regard to all things in the world to proceed from what knowledge he has of their principles and pursue his investigation of them till he reaches the extreme point. After exerting himself for a long time, he will suddenly find himself possessed of a wide and far reaching *penetration*. Then the qualities of *all* things, whether external or internal, the subtle or the coarse, will be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the *investigation* of *things*. This is called the perfection of knowledge.' And *knowledge* must be thus perfected *before* we can achieve the *sincerity* of our thoughts and the *rectifying* of our hearts! *Verily* (Professor Legge says) *this would be learning not for adults only, but even Methuselahs would not be able to compass it*. Yet for *centuries* this has been accepted as the orthodox exposition of the Classic. So Chung-fang does not express himself too strongly when he says that such language is altogether incoherent. The author would only be 'imposing on himself and others.'" (p. 33.)

"9. The orthodox doctrine of China concerning the connexion between *intelligence* and *virtue* is *most seriously erroneous*, but I will not lay to the charge of the *author* of the Great Learning the *wild representations* of the commentator of our twelfth century, nor need I make here any remarks on what the doctrine really is. After the exhibition which I have given, my readers will probably conclude that the work before us is *far* from developing, as Panthier asserts, a system of social perfectionating which has never been equalled" (Ta-hsiuh, Prolegomena, p. 32 and 33).

His critique of the value of the *Chung Yang*, Professor Legge concludes with the following words (p. 54): "My own opinion of it is less favourable. The names by which it has been called in

translations of it have led to misconceptions of its character. Were it styled 'The states of Equilibrium and Harmony,' we should be prepared to expect something strange and probably extravagant. Assuredly we should expect *nothing more strange or extravagant* than what we have. It begins sufficiently well, but the author has hardly enumerated his preliminary apophthegms, when he conducts into an obscurity where we can hardly grope our way, and when we emerge from that, it is to be bewildered by his gorgeous but *unsubstantial* pictures of sagely perfection. *He has eminently contributed to nourish the pride of his countrymen.* He has **exalted their sages above all that is called God or is worshipped** and taught the masses of the people that *with them they have need of nothing from without.* In the meantime it is **antagonistic** to Christianity. By-and-by, when Christianity has prevailed in China, men will refer to it as a striking proof how their fathers by *their wisdom knew neither God nor themselves.*"

From the LIFE OF CONFUCIUS.

Prolegomena, p. 58. "Confucius was the child of Shûh-Liáng Hêh's old age. The soldier had married in early life, but his wife brought him only daughters, to the number of nine, and no son. By a *concubine* he had a son, named Măng-p'î and also Po-nî, who proved a cripple, so that when he was over seventy years, Hêh sought a *second wife* in the Yen family . . . There were three daughters in the family, the youngest being named Chăng-tsâi . . . Chăng-tsâi accordingly became Hêh's wife, and in due time gave birth to Confucius . . ."

About Confucius' death Professor Legge says (p. 87): "His end was not unimpressive, but it was *melancholy*. He sank behind a cloud. *Disappointed hopes made his soul bitter.* The great ones of the kingdom had not received his teachings. No wife nor child was by to do the kindly offices of affection for him. *Nor were the expectations of another life present with him as he passed through the dark valley.* He uttered no prayer and he betrayed no apprehensions. Deep-treasured in his own heart may have been the thought that he had endeavoured to serve his generation by the will of God, *but he gave no sign.* The mountain falling came to nought, and the rock was removed out of his place. So death prevailed against him and he passed; his countenance was changed, and he was sent away."

Speaking about Confucius' habits and manners, Professor Legge says (p. 89): "The detail of so many small matters, however, hardly impresses a foreigner so favourably. There rather seems to be a *want of freedom about the philosopher.*"

From "CONFUCIUS' INFLUENCE AND OPINIONS."

P. 90. "In the year of our Lord 1, began the practice of conferring honorary designations on Confucius by imperial authority." . . .

"At first the worship of Confucius was confined to the country of Lû, but in A. D. 57 it was enacted that *sacrifices* should be offered to him in the imperial college and in *all the colleges* of the principal territorial divisions throughout the empire." (P. 91) . . .

"Twice a year, in the middle months of spring and autumn, when the first *ting* day of the month comes round, the worship of Confucius is performed with peculiar solemnity. At the imperial college the *Emperor himself* is required to attend in state, and is in fact the principal performer. After all the preliminary arrangements have been made and the Emperor has **twice knelt and six times bowed his head to the earth**, the presence of Confucius' spirit is invoked in the words: Great art thou, O perfect sage. Thy virtue is full, thy doctrine is *complete*. *Among mortal men there has not been thine equal*. All kings honour thee. . . . O teacher, in virtue *equal to Heaven and earth*, whose doctrines embrace the past time and the present, thou didst digest and transmit the six Classics and didst hand down *lessons for all generations*. Now in this second month of spring (or autumn), in reverend observance of the old statutes with *victims, silks, spirits, and fruits*, I carefully offer sacrifice to thee . . . May'st thou enjoy the offerings."

Professor Legge adds: "I need not go on to enlarge on the homage which the Emperors of China render to Confucius. It could not be more complete. *He was unreasonably neglected when alive. He is now unreasonably venerated when dead.*" (P. 92).

On page 94 Professor Legge quotes some of Confucius' sayings in regard to himself: "The sage and the man of perfect virtue, how dare I rank myself with them? It may simply be said of me that I strive to become such without satiety and teach others without weariness." "In letters I am perhaps equal to other men, but the *character* of the superior man *carrying out* in his conduct what he professes, is what I have *not yet attained to*." "The leaving virtue without proper cultivation, the not thoroughly discussing what is learned, **not being able to move towards righteousness, of which a knowledge is gained**, and not being able to change what is not good,—these are the things which occasion me solicitude." . . .

From No. 6: "SUBJECTS ON WHICH CONFUCIUS DID NOT TREAT.—*That he was unreligious, unspiritual, and open to the charge of insincerity.*" (P. 97).

Professor Legge says: "I will mention two important subjects, in regard to which there is a conviction in my mind that he *came short* of the faith of the older sages. The first is **the doctrine of God**. This name is common in the Shih-ching and Shû-ching. *Ti* or *Shang-ti* appears *there* as a *personal being*, ruling in Heaven and on earth, the author of man's moral nature, the governor among the nations, by whom kings reign and princes decree justice, the rewarder of the good and the punisher of the bad. *Confucius preferred to speak of Heaven*. Instances have already been given of this. . . . **Not once throughout the Analects does he use the personal name**. I would say that he was unreligious rather than irreligious; yet by the *coldness* of his temperament and intellect in this matter, his *influence* is *unfavourable* to the development of ardent religious feeling among the Chinese people generally; and **he prepared the way** for the speculations of the literati of mediæval and modern times, which have exposed them to the charge of atheism." *

"Secondly, along with the worship of God there existed in China, from the earliest historical times, the worship of *other spiritual beings*, especially, and to every individual the worship of departed *ancestors*. Confucius *recognised* this as an institution to be devoutly observed. 'He sacrificed to the dead as if they were present; he sacrificed to the spirits as if they were present. He said, I consider my not being present at the sacrifice as if I did not sacrifice.' The custom must have *originated* from a belief in the continued existence of the dead. We cannot suppose that they who instituted it thought that with the cessation of this life on earth there was a cessation also of all conscious being. But Confucius *never spoke explicitly on this subject*. *He tried to evade it*. 'Chî Lû asked about serving the spirits of the dead, and the master said, "While you are not able to serve men, how can you serve their spirits?" The disciple added, "I venture to ask about death," and he was answered, "While you do not know life, how can you know about death."' Still more striking is a conversation with another disciple, recorded in the 'Narratives of the School.' The master replied, 'If I were to say that

* Professor R. K. Douglas in his *Confucianism* expresses himself similarly as Professor Legge; he says (p. 84): "Unfortunately on this point also Confucius departed from the higher faith of his ancestors, and *by sanctioning* the worship of spirits and *omitting* all mention of Shang-te he *reduced* that deity to his position of one among the host of heaven. *Once only* does he speak of Shang-te, and then it was only to state the fact that 'by the ceremonies of the sacrifices to heaven and earth the kings Wân and Woo served Shang-te, and by the ceremonies of the ancestral temple they sacrificed to their ancestors.' This remark shows that Confucius *perceived* that the various religious rites practised by the ancients had for their object the worship of the one God, but he allowed this knowledge to remain *sterile*. He deduced nothing from it, either to spiritualize his teachings or to elevate his practice."

the dead have such knowledge I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed; and if I were to say that the dead have *not* such knowledge I am afraid lest unfilial sons should leave their parents *unburied*. You need not wish Ts'ze to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourself.' **Surely this was not the teaching proper to a sage** (p. 99). He said on one occasion that he had no concealments from his disciples. Why did he not candidly tell his *real* thoughts on so interesting a subject? I incline to think that he *doubted more than he believed*. If the case were not so it would be difficult to account for the answer which he returned to a question as to what constituted wisdom: 'To give one's self earnestly,' said he, 'to the duties due to men, and while respecting spiritual beings to *keep aloof from them*, may be called wisdom.' At any rate, as by his frequent references to Heaven, instead of following the phraseology of the older sages, he *gave occasion* to many of his professed followers to *identify God with a principle of reason and the course of nature*; so, in the point now in hand, he **has led them to deny**, like the Sadducees of old, *the existence of any spirit at all*, and to tell us that their sacrifices to the dead are but an *outward form*, the *mode of expression* which the principle of filial piety requires them to adopt when its objects have departed this life."

"It will not be supposed that I wish to advocate or to defend the practice of sacrificing to the dead. My object has been to point out how Confucius recognised it *without acknowledging the faith from which it must have originated*, and how he enforced it as a matter of form or ceremony. It thus connects itself with the *most serious* charge that can be brought against him—the charge of **insincerity**. Among the four things which it is said he taught, 'truthfulness' is specified, and many sayings might be quoted from him in which 'sincerity' is celebrated as highly and demanded as stringently as ever it has been by any Christian moralist, yet *he was not altogether the truthful and true man* to whom we accord our highest approbation. There was the case of Mǎng Chih-fan, who boldly brought up the rear of the defeated troops of Lû and attributed his occupying the place of honour to the backwardness of his horse. The action was gallant, but the apology for it was weak and unnecessary. And yet Confucius saw nothing in the whole but matter for praise. He could excuse himself from seeing an unwelcome visitor on the ground that he was sick, when there was nothing the matter with him. These were *small matters*, but what shall we say to the incident which I have given in the sketch of his life, p. 79—his **deliberately**

breaking the oath which he had sworn, simply on the ground that it had been *forced* from him? I should be glad if I could find evidence on which to deny the truth of that occurrence. But it rests on the same authority as most other statements about him, and *it is accepted as a fact by the people and scholars of China*. It must have had, and *it must still have a very injurious influence* upon them. Foreigners charge a **habit of deceitfulness** upon the nation *and its government*; on the justice or injustice of this charge I say nothing. For every word of falsehood, and every act of insincerity, the guilty party must bear his own burden, but we cannot but **regret the example of Confucius** in this particular. It is with the Chinese and their sage as it was with the Jews of old and their teachers. He that *leads* them, has **caused them to err** and destroyed the way of their paths (Isaiah iii, 12)."

"But was not **insincerity a natural result of the unreligion of Confucius**? There are certain virtues which *demand a true piety* in order to their flourishing in the heart of man. Natural affection, the feeling of loyalty and enlightened policy, may do *much* to build up and preserve a family and a state, but it *requires more* to maintain the *love of truth* and make a lie, spoken or acted, to be shrunk from with *shame*. It requires, in fact, the *living recognition of a God of truth* and all the sanctions of *revealed* religion. Unfortunately the Chinese have not had these, and the *example* of him to whom they bow down as the best and wisest of men, does *not* set them against dissimulation." (P. 101).

Professor Legge goes on to speak about Confucius' views on government, and continues (p. 103): "With regard to the relation of **husband and wife**, Confucius was *in no respect superior* to the preceding sages, who had enunciated their views of 'propriety' on the subject. We have a somewhat detailed exposition of his opinions in the 'Narratives of the School.' 'Man,' said he, 'is the representative of Heaven, and is supreme over all things. Woman yields obedience to the instructions of man and helps to carry out *his* principles. On this account she can *determine nothing of herself*, and is subject to the rule of the three obediences. When young, she must *obey* her father and elder brother; when married, she must *obey* her husband; when her husband is dead, she must *obey* her son. She may not think of marrying a second time. No instructions or orders must issue from the *harem*. **Woman's business is simply the preparation and supplying of drink and food**. Beyond the threshold of her apartments she should *not be known* for evil or for good. She may not cross the boundaries of the State to attend a funeral. She may take no step on her own motion, and *may come to no conclusion on her own deliberation*. There are five women who

are not to be taken in marriage : the daughter of a rebellious house, the daughter of a disorderly house, the daughter of a house which has produced criminals for more than one generation, the daughter of a leprous house, and the daughter *who has lost her father and elder brother*. A wife may be **divorced** for *seven reasons*, which, however, may be overruled by three considerations. The grounds for divorce are : disobedience to her *husband's* parents, **not giving birth to a son**, dissolute conduct, **jealousy** (of her husband's attentions, that is, to the other inmates of his *harem*),* **talkativeness**, and thieving. The three considerations which may overrule these grounds are : first, if while she was taken from a home she has now no home to return to ; second, if she have passed with her husband through the three years' mourning for *his* parents, if the husband have become rich from being poor. All these regulations were adopted by the sages in harmony with the natures of man and woman and to give *importance* to the ordinance of marriage' " (say the *Narratives of the School*).

On page 105, commenting on Confucius' advice to a chief : 'Let *your* evinced desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass ; the grass must bend when the wind blows across it,' Professor Legge says : "*Example is not so powerful as Confucius in these and many other passages represented it, but its influence is very great . . .*" and lower down Professor Legge continues : "As Confucius thus lays it down that the mainspring of the well being of society is the personal character of the *ruler* we look anxiously for what *directions* he has given for the cultivation of that. But here he is **very defective**. "Self-adjustment and purification," he said, "with careful regulations of *his dress* and the not making a *movement* contrary to the rules of propriety,—this is the way for the ruler to cultivate his person." This is laying too much stress on what is *external* ; but even to attain to this is *beyond unassisted human strength*. Confucius, however, never recognised a disturbance of the *moral* elements in the *constitution* of man. The people would move, according to him, to the virtue of their ruler as the grass bends to the wind, and that virtue comes to the ruler *at his call*. Many were the *lamentations* which he uttered over the *degeneracy* of his times ; frequent were the *confessions which he made of his own shortcomings*. It seems *strange* that it never came distinctly before him, that there is a *power of evil* in the prince and in the peasant which **no efforts of their own** and **no instructions of sages** are *effectual* to subdue." (P. 106) : "I must bring these observations on

* Here I believe by a misprint the *fifth* ground is omitted : a bad disease, or as Professor Douglas says (*Confucianism*, p. 126) leprosy.

Confucius' views of government to a close, and I do so with two remarks: First, they are adapted to a *primitive, unsophisticated* state of society. . . . But his views want the comprehension which would make them of much service in a great dominion . . . There has been a tendency to advance, and Confucius has all along been trying to carry the nation back . . . The consequence is that China has increased beyond its ancient dimensions while there has been *no corresponding development of thought*. Its body politic has the size of a giant while it still retains *the mind of a child*. Its hoary age is in danger of becoming but *senility*." (P. 107).

"Second, Confucius makes no provision for the intercourse of his country with other and independent nations. . . . Of independent nations the ancient classics have not any knowledge, nor has Confucius. So long as merchants from Europe and other parts of the world could have been content to appear in China as *suppliants*, seeking the privilege of trade, so long the government would have ranked them with the barbarous hordes of antiquity and given them the benefit of the maxim about "indulgent treatment" according to its own understanding of it. But when their governments interfered and claimed to treat with that of China on terms of *equality*, and that their subjects should be spoken to and of as being of the same clay with the Chinese themselves, an outrage was committed on tradition and prejudice, which it was necessary to resent with vehemence."

"I do not charge the *contemptuous arrogance* of the Chinese government and people upon Confucius; what I deplore is that he left no principles on record to check the development of such a spirit. . . . Of the earth earthy China was sure to go to *pieces* when it came into collision with a Christianly civilized power. Its sage had left it no preservative or restorative elements against such a case."

"In the progress of events it could hardly be but that the collision should come; and when it did come it *could not be but that* China should be *broken and scattered*. **Disorganization will go on and destroy it more and more**, and yet there is hope for the people, with their veneration for the relations of society, with their devotion to learning, and with their habits of industry and sobriety; there is hope for them, if they will look away from all their ancient sages, and turn to **Him**, who sends them, along with the dissolution of their ancient state, the knowledge of **Himself**, the only living and true God, and of Jesus Christ, whom he has sent." (P. 108).

Comparing the *golden rule* as pronounced by Confucius with that of Christ, Professor Legge says (p. 109): "When a comparison, however, is drawn between it and the rule laid down by Christ, it is proper to call attention to the *positive form* of the latter: "All

things whatsoever *ye would* that men should do unto you, do ye even so to them." The lesson of the Gospel commands men to *do* what *they feel* to be right and good. It requires them to *commence* a course of such conduct without regard to the conduct of *others* to themselves. The lesson of Confucius only *forbids* men to do what they feel to be *wrong* and *hurtful*. So far as the point of *priority* is concerned, moreover, Christ adds: "This is the law and the prophets." The maxim was to be found substantially in the *earlier* revelations of God. Still it must be allowed that Confucius was well aware of the importance of taking the *initiative* in discharging all the relations of society. See his words as quoted from the *Doctrine of the Mean* on pages 48, 49 above."

P. 110. "How far *short* Confucius came of the standard of Christian benevolence, may be seen from his remarks when asked what was to be thought of the principle that injury should be recompensed with kindness. He replied: "With what then will you recompense kindness?" Recompense injury with justice and recompense kindness with kindness." The same deliverance is given in one of the books of the Lî Chî, where he adds that "he who recompenses injury with kindness is a man who is careful of his person." Chang Hsüan, the commentator of the second century, says that such a course would be "incorrect in point of propriety." This "propriety" was a *great stumbling-block in the way* of Confucius. His morality was the result of the balancings of his *intellect*, *fettered by the decisions of men of old*, and not the gushing of a loving heart, responsive to the promptings of Heaven and in sympathy with erring and feeble humanity."

Professor Legge closes this chapter with a critique of the *duty of blood-revenge* as taught by Confucius. He says: "Sir John Davis has rightly called attention to this as one of the *objectionable* principles of Confucius. *The bad effects of it are evident even in the present day. Revenge is sweet to the Chinese.* I have spoken of their readiness to submit to government, and wish to live in peace, yet they do not like to resign even to government the "inquisition for blood." Where the ruling authority is feeble, as it is at present, individuals and clans *take the law into their own hands* and *whole districts* are kept in a state of constant feud and warfare."

To be fair, Professor Legge adds: "But I must now leave the sage. I hope I have not done him injustice; the more I have studied his character and opinions, the more highly have I come to regard him. He was a very great man, and his influence has been *on the whole* a great benefit to China, while his teachings suggest important lessons to ourselves, who profess to belong to the school of Christ." (P. 111.)

(*To be continued.*)

Hymn to the Holy Spirit.

O source of sweetest loveliness,
 O essence of all-sacred powers,
 Help us, with rapturous caress,
 To hold thee in these hearts of ours ;
 Love-Spirit, loveliness Divine,
 O make each soul thy glowing shrine.

Heal our heart-blindness, bid us peer
 Through the transparencies around ;
 And in all things we hold most dear,
 Be thine irradiant presence found ;
 Love-Spirit, &c.

With love and longing for earth's best,
 For friends whose hearts with ours agree ;
 With open arms for many a guest,
 We have been loth to welcome thee ;
 Love-Spirit, &c.

Come in thy tenderness sublime,
 Till each is gentle as a child :
 Unfroward, meek, and free from crime
 Of pride, that apes the tempter wild ;
 Love-Spirit, &c.

Come, till all isolating hate
 Is chased afar, chased every whit ;
 And every bolt that bars the gate,
 Is drawn, our brothers to admit ;
 Love-Spirit, &c.

Come, knit us all in one, as He
 Who surely ne'er can plead in vain,
 Prayed to his Father, even as we
 Are one : so ran the mystic strain ;
 Love-Spirit, &c.

Then, come in full omnipotence,
 And fill the hundred hearts made one ;
 Force the whole world to penitence ;
 Throughout the earth set up His throne ;
 Love-Spirit, loveliness Divine,
 Make the wide world thy glowing shrine.

Suggested tune, *Euphony*.

W. ARTHUR CORNABY.

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

The Importance of Ethical Teaching in the New Learning of China.

BY REV. D. Z. SHEFFIELD, D.D., PRESIDENT, NORTH-CHINA COLLEGE.

I SUPPOSE there is no one that will dissent from the proposition that man's moral nature is higher in order of dignity and essential value than his intellectual nature, and that the intellectual nature fulfills its true end in giving breadth and precision and power to the activities of the moral nature. If this proposition is true the deduction is also true that the training of the moral nature must have a central place in a perfect system of education, and the training of the intellectual nature must have its end in ministering to that which is higher than itself.

The diversified powers of the child's mind ought to receive proportional training, that in mature years he may attain to a thorough intellectual and moral self-mastery. In the normal expansion of the faculties of the mind and heart these faculties are interrelated in their growth, each contributing from its accumulations that which is essential to the best development of others. A well-poised moral purpose adds strength and steadiness to the intellectual vision, while a well-trained intellect prepares deep and broad channels through which the affections of the heart may flow. In the history of nations intellectual progress has sooner or later been arrested in its course if not accompanied with moral progress, and moral degeneracy has always been the precursor of intellectual decay.

Confucian education is essentially ethical in its end. It has for its object the training of the heart rather than of the mind, or more exactly the training of the mind for the service of the heart. Mencius says: "The road of learning is none other than to seek after the lost heart." The opening passage in the Great Learning reads: "The road of the Great Learning is to make lustrous the (innate) lustrous virtue, to renovate the people, and to rest in the highest goodness." The whole system of Confucian education is little more than the expansion of the ethical principles stated under five heads and named the Five Relations. Thus the substance of the teachings

of the classical literature has chief reference to the laws of government, to political and social problems, to individual rights and obligations, to the proper development of the moral faculties, and to the application of the law of heaven in human relationships. The sage in China is a "Sheng Jen," a holy man, and he is believed to transform other men even more by his life than by his teachings.

Ethical teaching has a prominent place in the systems of education that helped to fashion the civilizations of Greece, Rome, Egypt, and India. Jewish learning consisted almost exclusively of ethical and religious teaching, and such teaching has been central in the systems of education that have prevailed among Christian nations even down to very modern times. It is only in the rapid enlargement of human knowledge and in the multiplied lines of intellectual activity in the present and the preceding century that education has taken on a more and more intellectual type, and the ethical ends of education have not always been kept steadily in view. This is not saying that ethical education is less general and efficient than in previous centuries, but it is saying that intellectual and ethical education have been partially divorced the one from the other, the one carried on along its own lines in the schools and the other in the family and in the Church. I will not challenge the wisdom of such a separation of intellectual and ethical education regarded as an accommodation to the conditions of society that have prevailed, and still prevail to a large extent in Christian lands ; but I believe that the ideal system of education is one in which the capacities of mind and heart are trained together and moral ends are kept steadily before the thoughts of students as the ultimate good after which they are to strive.

Confucian civilization has failed to realize the ideals of individual character, of social relationships, and of government that have been portrayed in the teachings of the ancient sages. The failure has been partly from the inherent defects in their system of teaching, but chiefly from the lack of moral motive force. The sages have done much to educate the conscience of the Chinese nation concerning moral obligations in the varied relationships of life ; they have filled the literature of China with beautiful and noble moral precepts, and have strengthened the moral convictions of men from generation to generation to make a stand for right and truth and duty against the brood of lower motives that spring from men's passions and ambitions. Men have rejoiced in the innate nobility of their natures which are in the likeness of the nature of heaven with capacities kindred to those of the ancient Sages. They accept without question the comforting assurance that their natures tend towards goodness as water tends to flow downwards ; and yet they are com-

pelled to admit from the sad experiences of life that "the man-heart is turbulent and the law-heart is weak," that the passion-nature is stronger than the moral nature, and that in the conflict of motives struggling for mastery over the will "the superior man" is overborne by the "small man," the "great body" is conquered by the "small body," the nobler nature is brought under the dominion of the baser nature.

And now this great but paralytic civilization is brought into contact with the progressive civilization of Western nations. This people, though proud of the teachings of their heaven-sent sages, are conscious that while they have preserved the letter of those teachings they have lost their spirit, and as yet they have but dimly apprehended the fact that in Christianity, which is beginning its work of leavening this mass of humanity, are hidden those moral and spiritual forces that shall one day renovate China. The great awakening has fairly begun, and cannot in the future experience any permanent arrest, but the problems that are now to the front in the minds of the leaders of the people do not pertain to moral renovation, but rather to the preservation of the national integrity and the development of the physical resources of the country by such means as shall best preserve the accruing benefits to the Chinese people themselves. They are impressed with the superior power, enterprise and prosperity of Western nations, and realize that this superiority has its source in a wider knowledge of the forces of nature and in a cunning subordination of those forces to the uses of men; and they are ambitious to develop the latent resources of this land, so liberally supplied by the generous hand of nature and to multiply and transport its products through the new agencies of steam, electricity and machinery. Thus the questions asked are: "How can we make ourselves strong that we may be feared and respected among the nations?" "How are we to secure our share in the richer bounties that nature is yielding up to those who by study and research discover her secrets?" The answer given to these questions is: "Knowledge is the great high-road that leads to power and riches and honor. We will multiply schools for the study of Western learning, especially of the physical sciences, and by our new knowledge we will share in the benefits that it has brought to others."

Thus the New Learning of China is confronted at the outset with a danger of the gravest magnitude, that of being almost exclusively intellectual in its activity and materialistic in its ultimate end. The true theory of Confucian learning is that learning carries with it its own reward in a wider range of knowledge and a firmer grasp of the principles of truth and duty, and that riches and honors are but the accidents of life. This noble theory of learning has been

repeated all down the ages by each succeeding generation of scholars, but in experience riches and honors have made the goal of learning, and the acknowledged secondary good has been made the supreme good. Now with such a momentum of sordid ambition as an inheritance from the past, for what may we hope regarding the character of the New Learning of China except as help comes from without, and learning be directed in its ultimate end to moral rather than to material good?

There is a yet further influence already operative, and which will probably be increasingly operative that will tend to exclude the ethical element from the New Learning of China, the influence of the spirit of opposition exercised by the old Confucian civilization towards the incoming Christian civilization. Western education comes to China in intimate association with Christianity, and is interpenetrated with the ethical and religious ideas that have their source in Christianity. Christianity, both in its ethical and religious teachings, is inclusive of all truth and exclusive of all error. It gathers to itself truth wherever found, but the ultimate organism of truth is no longer Confucian or Buddhistic or Braminic, but Christian. The true Master has appeared and claims his own for himself. Now we will gladly admit with Tertullian that "Man is naturally Christian" in the aspirations of his moral nature, or with Mencius that "There is no one that is not good" in the best impulses of his heart. But the Chinese follow the ethical teachings of their great sages afar off. They honor those teachings in the letter and reject them in the spirit. How then can they meet the far more searching requirements of Christian ethics enforced as they are by the profound verities of the Christian religion without arousing a deeper opposition, since every man who is accused at the bar of moral truth must either confess and reform, or must harden himself in sin, and the clearer the condemnation the more stubborn will be the opposition.

Thus we may know in advance in the governmental schools of Western Learning that are now beginning to be multiplied in China the problem will be how to gain knowledge of Western arts and sciences without the accompaniment of ethical and religious teaching. While it is true that progress in learning in Western lands is largely due to the inspiration which it has received from a Christian civilization that stimulates men to search after truth as for hid treasure, yet learning has its own laws of acquisition and its own benefits apart from Christianity, and scholars, whether Christian or otherwise, have inclined to hold closely to their themes of instruction, and not to turn aside to point out those ethical or religious conclusions, towards which their instructions were naturally leading. Thus there is danger that the form in which Western learning is

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repeated all down the ages by each succeeding generation of scholars, but in experience riches and honors have made the goal of learning, and the acknowledged secondary good has been made the supreme good. Now with such a momentum of sordid ambition as an inheritance from the past, for what may we hope regarding the character of the New Learning of China except as help comes from without, and learning be directed in its ultimate end to moral rather than to material good?

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Thus we may know in advance in the governmental schools of Western Learning that are now beginning to be multiplied in China the problem will be how to gain knowledge of Western arts and sciences without the accompaniment of ethical and religious teaching. While it is true that progress in learning in Western lands is largely due to the inspiration which it has received from a Christian civilization that stimulates men to search after truth as for hid treasure, yet learning has its own laws of acquisition and its own benefits apart from Christianity, and scholars, whether Christian or otherwise, have inclined to hold closely to their themes of instruction, and not to turn aside to point out those ethical or religious conclusions, towards which their instructions were naturally leading. Thus there is danger that the form in which Western learning is

given, and the text-books in which its principles are set forth, will add their influence to lessen the power of Christianity and of Christian ethics in the very learning which it has created.

But there is a providence directing the destinies of men that plans for them more wisely than they plan for themselves. There is a meaning in the fact that Christianity has gained a full half century of time as compared with Western secular learning in its introduction into China and in the important preparatory work which it has accomplished. Christianity will accomplish in China as it has in other lands its own supreme work along the narrow lines of spiritual renovation through the Word of Divine truth and the secret work of the Divine Spirit, but as the sun in the heavens exerts its influence far beyond the termination of its direct rays through the operation of the law of radiation, so the sun of Christian truth, when its pure light begins to shine upon any nation, exerts a moral influence vivified by religious truths far beyond the limitations of the Christian Church through the operation of the law of spiritual radiation.

The presence in China of a large company of men and women who, though strangers in nationality, are striving to illustrate in their lives the spirit of benevolence in its most disinterested activity, and who are gathering about them an ever increasing company from among this people who are seeking to pattern their lives after the same ideal, must exert a moral influence upon all classes of society that will gather strength with each added year. The sages of China have taught that the end of life should be to rest in the highest goodness, and it is believed that they illustrated their teachings in their lives, but men in subsequent ages, while they have praised the ideal of life presented by the sages, have notwithstanding followed the leadings of their overmastering passions and ambitions. But now the ideal of a life devoted to the pursuit of goodness more lofty and perfect than the highest conception of the Confucian sages, is having its living embodiment in many lives, and the great truth is forcing itself into recognition that there lies hidden within the ethical teachings of Christianity a moral power, a motive force which Confucianism has never known.

But while Christian missionaries must not forget that their supreme work is to bring the lives of men into fellowship with the life of God, and that all other work is subordinate and preliminary, they must not neglect to improve the opportunities that open before them to exert their influence along secondary lines, and especially if such influence in its results in the near or even distant future promises to contribute to advance the interests of direct religious work. Such an opportunity is now given to us to exert a strong moral influence

upon the New Learning of China, thus contributing directly to the purification of the administration of government and the customs of society, and finally by means of a higher morality brought to this people under Christian conditions to lead many to the knowledge of Him whom to know aright is life everlasting.

(To be continued.)

Notes and Items.

WE would call attention to the vigorous letter of Dr. Mateer in the correspondence department of this journal, replying to "Observer," whose previous communication we noticed in our last issue.

The many friends of Dr. John Fryer, who has been so prominently connected with our Association since its organization, will be glad to learn that he is expected to arrive in Shanghai June 5th from San Francisco.

In the "Signs of Progress," issued by Rev. Timothy Richard in the interests of the Diffusion Society, considerable space is devoted to the 'Educational Signs of Progress.' Among these are noticed the establishment of a new government college at Shanghai and the proposed "Girls' School" which is soon to be opened. Attention is also called to the Imperial Edict of January 27th, placing Western learning on an equality with Chinese literature in the obtaining of degrees.

The new work of Prof. Hayes on "Heat" is uniform with his previous works on Light and Sound, and is chiefly a translation of Gunot's Physics. It is specially designed to give a more extended knowledge to those students who desire to learn more of physics than they can obtain from elementary works. The book is on sale at the Presbyterian Mission Press. A more extended notice of this valuable work will be given next month.

Among the many valuable books of the Educational Association we would call special attention to our mathematical series, which includes Mateer's Arithmetic, Mateer's Algebra, Mateer's Geometry, Judson's Conic Sections, Parker's Trigonometry, Hayes' Astronomy. . . . A new edition of Porter's Physiology has recently been issued, and is on sale at the Press.

Correspondence.

VISIT OF MR. GEO. WELCH TO NANKIN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The north Nanking Methodist work has been recently blessed by a visit of five weeks from Mr. Geo. S. Welch and family, of Denver, Colorado, U. S. A.

Mr. Welch came to us, not as a minister or as a professed evangelist, but as a business man engaged in active Christian work for the Master.

During his stay daily meetings were held in the woman's school, in the girls' school, and in Nanking University, as well as numerous meetings for the various Church members and for outsiders. A very profitable series of special meetings was also held for the pastors and helpers of not only our own mission but also of several of the other missions. Interspersed among these many meetings were a great many private interviews with those who manifested an interest.

The most immediate results were seen in the woman's and girls' schools, where there were not a few bright conversions and a quickening of all the Christians.

In the boys' school the work was chiefly among the Christians or professing Christians, though there were several conversions. The interest and new life awakened may be witnessed in the fact that since Mr. Welch's departure the boys, at their own suggestion, have started and continued a morning prayer meeting for half an hour before breakfast each day with an average attendance of twenty-five.

We all enjoyed and appreciated Mr. Welch's visit with us, and wish him God speed in his efforts to strengthen weary hands and to cheer burdened hearts.

Sincerely,

A. J. BOWEN.

PREACHING TO THE HEATHEN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have been reading the sermon by the Rev. Charles Voysey, of London, which he preached last Christmas and afterwards sent to all the bishops and dignitaries of the Church of England. I would that every missionary in China engaged in direct evangelistic work among the heathen might see it. It served to show me myself as perhaps others may sometimes see me, and is for us all a striking example of what we should not do. A more melancholy effort I have seldom witnessed, not because the discourse is lacking in ability, but because the preacher, while eager to destroy what he supposes to be a superstition, is apparently devoid of any consciousness that a great obligation rests upon him as a teacher to attempt to provide for the want which the dogma he attacks was at least created to supply. Mr. Voysey would prove the miraculous conception of our Lord a myth. When I had finished his sermon my belief in the genuineness of that mystery was strengthened rather than disturbed, and that not because I had obtained any clearer conception of the dogma, but because I was irritated at the nature of the attack. Can it be possible that when we are addressing non-Christian audiences we ever affect them in the same way? Do our attacks on their cherished beliefs ever leave them more confirmed than before in their errors, because we have failed to present them with anything better to take their place? Destructive criticism is always simpler than constructive work, but excepting in very rare instances does it ever lead to conviction, or

to a desire for something higher? Is it not pure mischief to show the futility of existing beliefs unless at the same time and place we, with equal skill and force, present in a manner easily intelligible to all a purer and more reasonable faith? While penning these questions I had quite forgotten Mr. Voysey's sermon, and was thinking only of aggressive evangelistic work among the masses of China. It would help some of us to see our way clearer in this matter if our veteran fathers, who have grown grey in the service, would, through the pages of the *RECORDER*, give us some English outlines of their addresses to the heathen, with such comments as they may think advisable. Will not Rev. Griffith John, Mr. Ashmore, Senior, and other brethren who have spent life times in China come forward with some such helps as I have suggested, for the benefit of their less experienced fellow-workers?

Yours truly,
C. SPURGEON MEDHURST.

THAT WARNING AGAINST SCHOOLS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you kindly allow me a few words in reply to the brother from Ts'ing-kiang-p'u, who veils his identity behind the term "Observer?" His zealous soul is evidently much vexed that some missionaries think they are fulfilling their calling and serving God acceptably by teaching in schools—albeit the most of them also preach not a little at the same time. One of the young men referred to came from the Tungechow College. A week or two before the *RECORDER* reached me I had a letter from the young man, saying that things were unsatisfactory, and that he could not remain in his present position, and asking

if I knew of any other available place. I may further say for "Observer's" benefit that we have had no part in getting his present position. It came to him without the intervention of any foreigner. About the same time I had a letter, on another subject, from one of the older missionaries of Ch'ing-kiang-p'u, who said, incidentally, concerning the young man: "I feel very sorry for him, as he evidently is not pleased with his situation. 'I find it very hard,' he tells me, 'to lead a consistent life.' We do not see him as often as we should like. He does not attend service very often, as there is bitter opposition to Christianity in this city and especially in the new school in which he teaches. I trust that the trial he is now undergoing will ultimately strengthen his character and lead him to come out more boldly." I do not wish to excuse him for not keeping the Sabbath, but it must be borne in mind that he is not alone in his inability to keep the Sabbath properly. Apart from those employed by the missionaries, very few native Christians, educated or otherwise, keep the Sabbath as we would have them do. And what of the multitude of Christians at home in the employ of corporations, etc., which do not give them any opportunity to keep the Sabbath. Moreover, the young man's failure to keep the Sabbath properly is *not* because he was educated *free* in a mission school as Observer would fain have us believe. I have met personally three telegraph operators educated in mission schools. None of them attended Church or even tried to keep Sabbath, and moreover, they all took opium. Yet the schools that educated them *charge* for everything, and are reputed as self-supporting. The truth is that the fact that a man pays for his education has no special effect in devel-

oping his moral or spiritual nature. Young men in China pay for their education in a mission school for no other reason than that they expect the education will pay them back in dollars and cents. There is nothing in this either to make or to strengthen a Christian character, but the very reverse. "Observer's" reference to accepting a cup of wine at a feast is setting up his own standard of consistency. We preach temperance and advise total abstinence and would have much preferred to have the young man decline, yet there is no law requiring it, and the young man is entitled to liberty. It would take too much space to canvass all the points "Observer" has raised. The question of education as a missionary agency has been pretty well threshed out at various times, yet mission schools live and flourish, despite the efforts of some who feel moved to speak and write so strongly against them. When at last all results are counted up, it will then be seen whose work has had the greatest effect, and has told most for the glory of God. To his own master every man stands or falls.

C. W. MATEER.

DR. GORDON AND HIS CRITICISM OF
DR. ASHMORE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My best wishes to Dr. M. L. Gordon. He is right in saying, as he does in the March number of the RECORDER, that an article in the *Japan Mail* is the basis of what I had to say on the Doshisha. It is not by any means, however, the sole warrant for the views I put forward.

The history of this little continuity of criticism is thus: Some time, along towards the end of 1896, there appeared in the *Japan Mail* the article above referred to, entitled

"Some Lessons from the Doshisha."

As the present writer is avowedly "unsympathetic" with the tendency so common of allowing mission schools to become so much dominated by secular inroads, and inasmuch as his own denomination has schools in India and elsewhere that are compelled continually to contend against that same tendency, therefore, adopting the caption of the article "Some Lessons from the Doshisha," giving a summary of its contents and adding comments of his own, he sent a communication to the *Baptist Missionary Review* in India, in which it was published in December, 1897. A copy of this communication was sent to his friend, the editor of the RECORDER, as a friend and not as an editor. It got into the hands of a reviewer, who sent a criticism to the RECORDER. Had it been an ordinary criticism of the contents of the article, according to its intrinsic merit or demerit, it would have passed without rejoinder. But it attributed an unworthy spirit to the writer, and to meet that a short response was sent, which also appeared in the RECORDER. Now comes Dr. Gordon with a list of affirmations which he says are "not true."

To this I now make brief and final reply. I am sincerely glad that Dr. Gordon can come forward and say that some of these allegations of the *Japan Mail* are "not true." But now the place for such denial is in the columns of the *Japan Mail* itself. It is not too late now. I will join with Dr. Gordon in a request to Capt. Brinkley, the editor of the paper, to publish his strictures bodily from the RECORDER, together with my article from the *Indian Review*, upon which he animadverted. This is a fair proposition, for it will give the missionary body in Japan—the most competent jurors in the case—an opportunity to compare the two statements, and, further, it ought to be considered even

a generous proposition, for, if what the present writer has said is really without foundation, it will give Dr. Gordon's article an opportunity to "kill two birds with one stone" and demolish, at one shot, and in presence of those who can appreciate a valiant success, both of the articles entitled "*Some Lessons from the Doshisha*," the one in the *Japan Mail* and the one in the *Missionary Review*.

I wish I could say I felt convinced in regard to the other denials. But I am not, and candor compels me to say so. The reason is not found in any lack of due consideration for Dr. Gordon, whom I have learned greatly to honor and respect, and from whom I am now forced to differ in estimate of testimony. I can only say that my informants on these points were from different missionaries of unquestioned standing, who told me what they themselves had heard with their own ears. It is indeed possible that, in speaking of it, they have made some slight modification in the words used, intending to give the sense correctly by varying a little in the expression, as people usually do in such circumstances. This would allow of a denial of the exactitude of every vowel and syllable, but does not dispose, conclusively, of the thing said in its essentiality. However, in order to satisfy Dr. Gordon I will do this. I will write to four different informants—the one who heard the remark about cutting out certain portions of the Old Testament, the one who heard the sermon on the steamer, the one who heard the theological professor's repudiation of the vicariousness of the atonement in a public address at Kyoto, and the one who heard about the opinions of that graduating class of students. On this last point I can say, in advance, that Dr. Gordon's statement as to when the discussion took place—being in the middle of

the course and not at the end of it—does modify it materially, and I gladly accept the correction. As regards the others, if I can find any evidence that those hearers are at all uncertain as to the sense conveyed to their own minds, then information thereof shall at once be placed at the disposal of Dr. Gordon, and he shall be at liberty to use it to the further desired "demolition," if that be found the thing in order. Surely he cannot ask for anything more satisfactory and more chivalrous than that.

Let no one think that this is a petty personal tilt. Far from it. Let us get at the truth. If the opinion so current up and down Japan about the Doshisha—and about certain theological drifts—the latter of more vital importance than the former—are not well founded—then they ought to be denied. If there is a substantial verity in what I have heard affirmed and which is so commonly asserted over there, even though the exactness of language be not complete, then that fact ought to be understood. By all means let us get at substantial and veritable TRUTH.

WILLIAM ASHMORE.

BISHOP MOULE AND THE TEXT
OF THE NEW TRANSLATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The letters of "Sinaiticus" and the Rev. John C. Gibson in your last issue, though they have not, as I think, touched the argument in support of which I quoted the letter of a "Cambridge Scholar," shew, at any rate, that we were not wrong in thinking that letter one of sufficient interest to justify the publication of an extract.

Mr. Gibson must forgive me if, knowing my correspondent's lifelong devotion to critical studies, I adhere to his view of the sub-

jective character of the W. H. text, and also to his opinion that it is "the main underlying factor of the R. V. differences." I am not a scholar, but my correspondent is, and is not in the habit of "repeating common blunders."

I confess I am mortified to discover that I am still credited with a wish to give pause to Greek Testament criticism and persuade the studious world to be content with the Textus Receptus, until the "next generation" at least. My correspondent, it is true, is no better off; Mr. Gibson seeming to think *he* would be glad to see us, if possible, brought back to the text of R. Stephens. Mr. G. quotes against me the very reasonable, and, after all, conservative decision of the Cambridge University Press, expressed by Bishop Perowne, as if the missionary revisers here, like the Press syndics at home, had edited the New Testament for students who could read Greek, and who could, if they chose, inform themselves of the critical history of the recensions of Lachmann, Tischendorf, and Tregelles, from which, with Stephens as their base, (apparently without having recourse to R. V.), the syndics edited a *student's* text. The text whose genesis I ventured to criticize was meant, when translated, for Chinese readers, of whom perhaps one in a thousand may be able to appreciate the reason of changes, not in the mere phraseology of his New Testament, but in some of its contents. For that class of readers it is not difficult for missionaries, who are themselves students, to furnish information of the assured results of criticism by means of lectures or commentaries. And my plea is that the great majority, who have neither leisure nor intelligence to profit by such instruction, might well be spared—*until critics are far more agreed than we know them to be as yet*—the disturbance of

their faith by, for example, the excision of clauses of the Lord's Prayer, the alteration of the Angel's song, or the suggestion that Mark knew his Bible so ill that he quoted Isaiah when he meant Malachi. If indeed documentary evidence had been, as some of our friends seem to think, already sifted to the dregs, and had declared by a decisive vote for R. V. against A. V. on such and similar points—as it *by no means has done*—it would be time no doubt—not indeed to ask critical judgments of overworked missionaries who never were trained for the task—but to adopt some text, such as R. V., or the Greek text of the Cambridge Press, and take it for better for worse as the basis of our Chinese version. That "cautious and conservative, but perfectly candid scholar," the late Dr. Scrivener, no less decidedly than my anonymous correspondent, has told us that that time has not yet come, and I once more, with all respect, protest against the *via media* which I hold, with the same correspondent, to be even worse than the premature adoption of the R. V. text in its integrity.

Will the deliberation with which the Companies seem to be proceeding, and the singular experiments in Chinese grammar which, officially or unofficially, have already seen the light, leave after all the whole question to be reconsidered when another General Conference is convened? If such should be the case, may we hope that a question of so technical a nature will not again be put to the vote in a mixed assembly constituted, in a large majority, of novices to the missionary life and persons most slenderly furnished as regards Biblical scholarship?

Faithfully yours,

G. E. MOULE.

Hangchow, May, 1898.

SELF-SUPPORT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the *Indian Standard* for Aug. 2, 1897, appeared the enclosed letter, written especially for the missionaries in India; but containing real suggestions for the Lord's workers in China as well. I send it to you, trusting it will find a place in your columns.

Very truly,

H. G. C. HALLOCK.

Hangchow, May tenth.

(I send it by permission of the author.)

Simla, 9th July, 1897.

Editor "*Indian Standard*."

DEAR SIR: I looked through your issue of July 1st, hoping to find some more of what ought to be said on the subject of self-support. As those who can write do not write, will you kindly allow me a few words?

In the midst of our tears over the stinginess of the native Church may it not be well to inquire whose fault it is? The root must be located before it can be plucked up.

God revealed a secret of value when He said: "Train up a child in the way he should go, and when he is old he will not depart from it." History and experience, agreeing with revelation, bring forth the saw, "As the twig is bent the tree's inclined."

The native Church of to-day is what the missionary has trained it to be. He taught his converts to pray in public, and now the only difficulty is that each will not give the other a chance. He taught them to be able to give a reason for their belief, and behold, the pastor in the pulpit, the catechist at the bazaar preaching-place, the colporteur at the book stall, the khansaman in the bawarchi khana, can equal any Scotch professor of divinity in arguing theology with Hindu or Mohammedan. He taught them honesty and purity, and now,

what an outcry in the native Christian community if a member be convicted of sin! But he never taught the people to give, and there is not the faintest public opinion in favor of giving, nor the least public sentiment against not giving. It is regarded as heathenish to give. Christianity is free. The Hindus may make *pun* by giving, and the Mohammedans may purchase God's favor in that way, but the Christian has found something better.

The matter is readily traced to its beginning. In the early days of missionary effort a convert lost all. His spiritual father usually provided him a bare living or a way of earning such a living. The missionary then said within himself: "I cannot find it in my heart to ask him to give anything out of his pittance, while I have enough and to spare." He was kinder than God! His trouble was that he did not himself believe God's promises, so how could he teach faith? He failed to understand God's plan for his people, so could not lead them into the "large place" prepared for them.

"There is a tide in the affairs of men
Which, taken at the flood,
Leads on to fame and fortune.
Neglected, all our life is bound in
shoals."

The Church is to-day hungry and lean and weak and timid in things temporal and in things spiritual. It has missed the blessing which it would have received until there was no more room, and this land has lost what would have then overflowed. Who can tell whether all India might not have been Christ's to-day, had God's Word been put to the proof?

Then shall we say, "What is done is done. Now it is too late"? That were wicked cowardice. Has the missionary neither influence nor authority left to him? If not, he might better go home. If he has both, their extent is the measure

of his responsibility to undo the wrong which he has done his people. What can he do? Let him prayerfully study the method which God used in training his baby Church on the way from Egypt. He gave goods to the people and then asked them again. When they had tasted the sweetness of giving, Moses' trouble was that of the prayer-meeting leader of to-day. The unique complaint brought to him was, "The people bring much more than enough for the service of the work, which the Lord commanded to make." And the record quaintly continues, "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary." After such strenuous effort one can imagine the long breath of relief with which the next words were recorded, "So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."

Later, when his people became careless, God was not put to his wits' end to know what to do with them. He spoke a few decided words and then *kept his word*. He is keeping it to-day, "Return unto me and I will return unto you, saith the Lord of hosts. But ye say, wherein shall we return? Will a man rob God? yet ye rob me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he

shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you happy; for ye shall be a delightsome land, saith the Lord of hosts."

And again "Thus speaketh the Lord of hosts, saying, This people say, It is not the time for us to come, the time for the Lord's house to be built. Then came the Word of the Lord by Haggai, the prophet, saying, Is it a time for you yourselves to dwell in your ceiled houses while this house lieth waste? Now therefore thus saith the Lord of hosts. Consider your ways. Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts. Consider your ways. Go up to the mountain and bring wood and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that lieth waste while ye run every man to his own house. Therefore for your sake the heaven is stayed from dew and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labours of the hands." The missionary has broken these commandments and has taught men so. When we fail to teach these words with all the influence we have and to *enforce* them with all the authority we possess it simply means that we do not believe God. Let us have a care how we

make God a liar. If need be let us strengthen our own poor weak faith by listening to testimony. Has any one ever heard of the man who having once tried the giving of the literal tenth, ever gave up the plan? Let us educate and agitate; take testimony and publish it; start tithe societies and report fulfilled promises. Let us discuss methods. Should the missionary give a tithe larger salary, when a bare living is

given employees and then *require* that tithe to be given back to the Lord? Should he make tithe giving a condition of employment? Let us not only discuss but act, that we may right the wrong we have done the native Church. We have still an infant to train and should take paternal means.

A Missionary.

EFFIE HALLOCK BRADDOCK.

Our Book Table.

The Oriental Cook Book and Guide to Marketing and Cooking, in English and Chinese. Second Edition. Large octavo, 288 pages. Kelly and Walsh, Ltd., Shanghai, 1898.

There was quite a demand for this book in its first edition, and we have no doubt there will be an increasing demand for it in its present improved appearance. It is such a receipt book as any housewife might be glad of, even if she had no occasion to use the Chinese. But in China it will come as a special boon to many a lady who ponders over some nice dish which she would like to tell her cook to make, but despairs of ever being able to tell him about the ingredients, proportions, etc. Here is everything thought out, translated and arranged, with valuable index, and the good wife has only to look up the desired information and point it out to her Chinese cook, and behold, it is done—provided the cook can read and has the requisite ability.

Apostolic and Modern Missions. By Rev. Chalmers Martin, A.M., some time missionary in Siam; Elliot F. Shepard, Instructor in the Old Testament Department, Princeton Theological Seminary. Fleming H. Revell Company, New York, Chicago, Toronto, 1898. 235 pages. \$1.00.

This volume consists of eight Lectures, arranged in four pairs,

treating respectively of the Principles of Apostolic Missions, the Principles of Modern Missions, the Problem of Apostolic Missions, the Problem of Modern Missions, the Methods of Apostolic Missions, the Methods of Modern Missions, the Results of Apostolic Missions, and the Results of Modern Missions. The treatment is philosophical and comprehensive. In each case the chapters on Apostolic Missions begin with a careful examination of the data in the Book of Acts, followed by inferential reasoning, both from these data and from Church History in general. All the topics are treated in an interesting and an illuminating manner, although to most readers the latter half of the book on the respective Methods and Results of Apostolic and Modern Missions will prove to be the most instructive. Mr. Martin finds no warrant for the current teaching of so many workers that the Gospel is now to be proclaimed merely as a 'witness,' or that it ever was so, and emphasises the participial clauses in Matthew xxviii. 19 and 20, 'baptizing' and 'teaching them to observe all things whatsoever I have commanded you,' a work which implies long periods of time for its due fulfillment. The wide circulation of this work among the numerous classes in missions now so popular

at home, cannot fail to be most useful. One could wish that lectures of this sort might be delivered in every Christian congregation in the lands which send missionaries to continue the work of the Apostles, too often with no adequate notion, either on the part of the missionaries themselves or on the part of those who send them, how vast and how difficult is the task committed to the hands of those who in modern days, as in the days of old, go forth to 'turn the world upside down.'

Child Culture in the Home. A book for Mothers. By Martha B. Mosher. Pages 240. Revell, 1898. \$1.00.

The sixteen chapters composing this work begin with the Emotions and end with Civic Duties. The route traversed between these divergent points may be outlined by the names of the way-stations, which are as follows: The Moral Sense, Heredity and Environment, the Training of the Senses, the Training of the Will, Punishment and Reward, the Value of Play, Self-reliance, Character, Culture, Language and Literature, Manners, Habits of Childhood, Habits of Youth, and Domestic Economy.

In the earlier chapters much use is made of the new psychology in a way to commend itself to everyone. Two classes of parents ought to study this book—the wise and the foolish—and each would receive benefit from the perusal. When it is considered how free is the average parent from such ideas and ideals as are here presented with such force and persuasive cogency, one ceases to wonder that the average child is not better, but rather that he is not worse than seems to be the case. The fact that the issue of helpful and stimulating treatises of this class is unintermit-

tent, ought to give us great hope for the next generation.

The Way of the Cross. A series of Meditations on the Passion of Our Lord. By the Rev. Armand C. Miller, M.A., Pastor of the Evangelical Lutheran Church of the Holy Trinity, New York. Revell, 1898. Pages 227. \$1.00.

The author of this book is widely known as one of the foremost preachers in the Lutheran Church of America. He is the pastor of its leading congregation in New York city, and was previously pastor of the College Church in Salem, Virginia, the leading Southern Lutheran Institution, Roanoke College. For centuries the German Church has used in the Lenten season the Passion History as the subject for continuous treatment. The author tells us that searching for a book of devotion arranged for daily use during the time of the memorial of the Lord's Passion, he was led to the surprising discovery that no such book existed in the English language. The plan of this book is based upon the division of the Passion History found in the *Allgemeines Gebet-buch* of the General Lutheran Conference, Leipzig, 1884. Each Scripture lesson is followed by a study which seeks to direct earnest and prayerful attention to two objects: first, our Lord Himself, as shown in the passage considered; and secondly, the lesson for Christian lives contained in that passage. Then follows a short prayer, in which the thoughts already noticed are concentrated and turned into praise and edification. To those unfamiliar with the prayer books of State Churches, the addition to the English words First, Second, Third Sunday in Lent, etc., of the Latin representatives 'Invocavit,' 'Reminiscere,' 'Oculi' 'Laetare,' 'Judica,' and 'Palmarum,' has a strange appearance, and it is not quite obvious why the English alone would not have sufficed.

Sin and its Conquerors, or The Conquest of Sin. By the very Rev. Dean Farrar. Revell, 1897. Pages 147. 50 cts.

We have here five sermons by Dr. Farrar on 'Guilt,' 'Hindrances to Repentance,' 'Enthusiasm,' 'Egoism and Altruism a Contrast,' and 'Lessons from the Birds and Lilies.' The first of these discourses was 'preached in Westminster Abbey,' and the second in Saint Margaret's Church. They are all in the fervid rhetorical style with which Dean Farrar's countless readers are so familiar. Like most of his writings they abound in felicitous quotations, for which his memory seems to have always been 'wax to receive and marble to retain.' The illustrative examples are taken from a wide range of historical perspective, and are of course illuminating. One misses the tone of deep spirituality found in so many recent books on this and cognate topics, yet for the purpose for which it is designed the book is an excellent and helpful one.

Discipleship. By Rev. G. Campbell Morgan, Pastor of New Court Congregational Church, Tollington Park, London. Revell, 1897. Pages 142. Fifty cents.

This booklet is Mr. Morgan's first appearance as an author, and is dedicated to his wife. It adheres closely to the main subject under the heads: Becoming a Disciple, First Lesson, the Method of Advancement, followed by nine chapters on the Disciple At Home, At Business, At Play, As a Friend, At Work for the Master, In Sorrow, In Joy, Going Home, and In Glory. An examination of Mr. Morgan's first booklet, leads to the hope that it will by no means be his last one.

A H. S.

A History of China, from the Earliest Days down to the Present. By Rev. J. Macgowan. Presbyterian Mission Press. Price \$6.00.

Only a brave man would attempt to write a history of China in English. Like the bones in a certain classic valley his materials are "very dry," and like the Sahara desert, chiefly to be respected for immensity. That a book should be interesting, is an idea outside the orthodox Confucian brain; that a history can be truthful and yet attractive, is a notion too young to have ever disturbed the complacent serenity of a Chinese annalist.

Interest—except as the wage of 'filthy lucre'—is almost an unknown quantity in China, its people, literature, religions and plays. "A limited amount of dullness may be endured, but when the 'featureless' spreads over thousands of square miles of earth and over millions of faces, when stupidity is fossilized in myriads of temples, books, schools and theatres, the *raconteur* of anything Chinese, who sets himself to weave a racy story, has a task equal to that of Sisyphus, and is cheered by the promise of as rich a reward."

So say the critics and—as usual—they are wrong. Is it possible that in the history of one of the most ancient and populous nations there is nothing of interest and real worth to the genuine student? Can a vast forest of humanity grow up and breast the uncounted storms of ages only to be buried too deep to leave a scrap of fuel for later generations? One well-known writer tells us that some of China's annalists have graced their pages with vivid records of events which in thrilling interest equal many of the famous passages of our great European historians. But then he had read Chinese history, and thereby totally disqualified himself for the critic's chair.

In this latest and best of the histories of China, Mr. Macgowan has laid us under great obligations. In some sections, specially in the chapters on the T'ang and Ming dynasties and the Manchu conquest of China, he proves that Chinese history, like the histories of other nations, can be so written as to be really attractive for all—except the lazy. Perhaps the ability and judgment of the author are manifested as conspicuously in his treatment of the so-called "Mythical" and "Legendary" periods as in any part of his work. He has condensed lengthy and dull narrations into very brief space, and has given us not only all the really useful 'stuff' they contain, but he has added many judicious and valuable interpretative remarks—for which all but the "wicked," *i.e.*, the anti-semitic reviewers—will be unfeignedly thankful.

It is true that Mr. Macgowan adds little to our knowledge of the origin and early history of the Chinese, but so long as the majority of European *savants* neglect "the foundations" the historian cannot possess adequate material for this part of his work. If a patient and competent scholar would give us a thorough and dispassionate criticism of the labours of M. de Lacouperie we should be placed in a better position for understanding this obscure period. Meanwhile we have in Mr. Macgowan's book by far the most interesting and reliable history of China in the English language. To ask at the present time for a history of China equal to Mr. J. R. Green's "History of the English People," is to prefer an utterly unreasonable demand. Many centuries of research and literary development made that admirable work possible, while as Prof. Legge said: "We have only scratched the vast field of Chinese literature," and therefore have no reason to demand what we have not earned.

A recent critic assures us "that the man who shall do for China what Gibbon did for Rome, is loudly called for by the world to come from behind his curtain and tell us the story of the Chinese nation." It is an immense comfort to be informed that the "call" has gone forth; still the unsanguine and chastened imagination fancies that if said individual is really as sagacious as Gibbon he will stay behind the curtain until the call grows louder, and even then content himself with an attempt to give us *one section* of China's story. If in addition he should persuade a dozen companions of like calibre to attack the remainder, his claim to canonization will be complete. The pyramids were not built by one man.

A famous London paper tells us: "It is difficult to conceive of any reader sitting down in cold blood and steadily plodding his way through this volume of over 600 large octavo pages, filled with the obscure doings of men with uncouth names for about 5000 years." One is tempted to ask whether a Chinese would not regard some of the idyllic Anglo-Saxon and other names in Green's "History" as a trifle "uncouth," and as to the "obscure doings" of our immortal ancestors, well, we are glad Mr. Green did not agree with the great Scottish critic in deciding that they are no more worthy of attention than the "battles of kites and crows." Roots are seldom handsome, but they are very useful. Further, it is possible that if some of our London 'thunderers' would carefully read Mr. Macgowan, their delicious "leaders," "summaries" and reviews of books on the Far East (so very *near* of late to the English Foreign Office), would be more interesting and instructive. The same prescription might deliver a great Parisian journal from personifying the Chinese Foreign Office and enlightening (?) its innocent

readers concerning the "obscure doings" of the "*Minister Tsoung Li James*" and the sage instructions vouchsafed to "*him*" by the Emperor on the subject of "foot-binding," &c.!

A correspondent in Moukden, the capital of Manchuria, says: "I wonder if Western statésmen know *anything* of Chinese history and the Chinese people?" In this scientific age it is anachronistic to 'wonder' at anything. It is much safer to make a dogmatic assertion somewhat after this fashion: "If Berlin statesmen and other Western diplomatists, the members of Chambers of Commerce—and our missionaries—would take a change of air and devote just ten days' honest work—(only 60 pages per day) to the study of Mr. Macgowan's "*Chinese History*," then timid Berliners would no longer "dread the approach westwards in blood and flames of the eastern dragon," our Ministers would have less trouble in dealing with Pekingese stagnation, and our merchants and apostles would suffer less from the multifarious trade-obstructing devices of mandarins and the "dark and peculiar ways" of China's unregenerate *literati*. In conclusion, gentlemen, *it would pay*."

F. HUBERTY JAMES.

舊約詩篇舊約箴言. A new edition of the Psalms and Proverbs in Mandarin. By Rev. Dr. John. Hankow, 1898.

We are pleased to see a new edition of these two works by our esteemed friend. His name is highly spoken of as a translator of the sacred Scriptures, and he has published a large number of books and tracts which have had an immense circulation and accomplished a great amount of good. No man has done more for the evangelization of China in this way than the author of the above volumes. We have looked into them in different places, and

note the ease and simplicity of the style, as well as the general fidelity of rendering. They are well adapted for the object in view, alike the private reading of the native Christians and public use in the Churches where Mandarin is the current language. It is indispensable that work should be done in the dialect of the place to meet the requirements of the people living there, and this holds good, specially in the case of the Mandarin, which is so widely spoken, and which admits of being used in a printed form better than any other *patois* in China. Without entering into details of the manner in which the above volumes have been translated, we can only express our high appreciation of them and our earnest hope that they will be largely made use of in connection with mission work. One thought occurs, suggested by the style here employed, and indeed by what is called the Easy *Wên-li*. It is this that the whole order of the educated Chinese mind at least is formed and based on the higher literary style everywhere prevalent. Such a style attracts the scholar, and he can hardly tolerate anything else. True it is beautiful, terse and expressive, allowing a few words to do duty for what would otherwise be a lengthy passage which the intelligent reader dislikes, but it requires an exercise of the mind and acquaintance with Chinese characters that the common people are not accustomed to. What then should be our rule in the matter of the Scriptures and our Christian literature generally? We forbear to enter on this subject.

W. M.

天道實義. Christ as Prophet, Priest, and King. By the Rev. William Muirhead, D.D. Printed at the Presbyterian Mission Press. 100 leaves *Wên-li*. Price 25 cents per copy.

"I humbly present this book," says the venerable author in the

Inscription, "as an offering to my Lord Jesus Christ, who is the Son of God and the Savior of the World. It exhibits Him as the prophet who came down from heaven to teach men; as the Priest who offered Himself a sacrifice to redeem men from sin; and as the King Omnipotent and Lord of all. May the reader reverently examine its contents and sincerely believe and truly worship the only true God and Jesus Christ whom He hath sent." Dr. Muirhead puts into words the beliefs and practices of a long, unbroken, useful and successful life of a missionary of the cross. It is not so stated in the work, but this noble ambassador for Christ, who is to-day universally honoured by clergy and laity alike, is himself the product of the sound theology which is now presented in printed form to the Chinese. The language, however, is not technical, but Scriptural, and the writer shows plainly how Christ as our Redeemer executes His three-fold office, both in His estate of humiliation and exaltation.

Besides the Inscription translated above the work contains:—

A General Survey.

The Preface.

Book I. Christ the Prophet who teaches men.

Book II. Christ the Priest who saves and redeems sinners.

Book III. Christ the Omnipotent King.

Each book is divided into short chapters and such subjects as: "The Goodness and Majesty of God," "the Trinity," "the Resurrection," "Sacrifices," "the Deathless Soul," "the Church," "the Judgment," etc., are fully discussed. Frequent Scriptural references with the book, chapter and verse, are given. Dr. Muirhead rightly exhibits the prophet in his true function as a teacher, or one who speaks for God 論先知者爲教誨也...因聖神感動其心先言後日之

事且以上帝之道教誨世人, etc.

SAMUEL I. WOODBRIDGE.

警歌酒. "Beware of Rum." By Rev. G. L. Mason. Five Chinese Pages. Printed at Shao-hing.

These verses of seven characters to a line, set forth the evils of strong drink. They begin by saying that although Li Tai-peh (the Poe of China) praised wine, yet in fact it is the curse of the race and an injury to body, mind and soul. Historical instances from native sources where wine led to defeat and ruin, are cited. The author expresses his belief in the "two wine theory" of the Bible. Every reader will commend the evangelical tone of the verses, a specimen of which address to toppers is appended.

喫靠求戒勸你永主
酒主懇酒你的遠說
癮耶真沒今罪不醉
頭穌神有日孽能漢
好大赦好酒真進無
戒功免藥要是天真
脫德罪水戒大國福

S. I. W.

The Third Report of the Chinese Tract Society. 1897.

The aims of this Society may be seen in the following:—

"We do not regard science and art as necessary forerunners of religion, but religion as a first requisite for real and permanent temporal, as well as eternal happiness.

The changes we wish to see accomplished in China relate to the spiritual, moral and social condition of the people, and all the means placed at our disposal are used to bring about this most desirable end.

The native editor employed on our magazines is the only salaried person connected with the Society.

Not one cent has ever been paid to the officers. With the approval of the missionary societies by which they are employed, they have freely given of their time for the preparation of books and tracts, the laborious and tedious examination of manuscripts and all the details of a great work, now extending over nearly twenty years and involving the expenditure of many thousands of dollars. During the first year of our existence a wealthy merchant in New York, A. P. Stokes, Esq., gave us the generous donation of five hundred dollars, because he liked to help a society which did not spend its money on salaried officers.

All our money goes to providing for the millions of China a pure

and ennobling Christian literature, alike adapted to old and young, rich and poor, the literati and the unlearned.

We have brought out several new works and reprinted a larger number of our standard books and tracts than in any previous year, and have at length reached the time to which we have so long looked forward, and are engaged on the large works for which we have husbanded our resources."

The Report contains a sermon preached by the Rev. G. H. Bondfield on Jan. 23rd, also a list of books in English and Chinese on sale at the Presbyterian Mission Press and at No. 1 Seward Road. The Board of Trustees held its annual meeting July 20th.

Editorial Comment.

CHINA is in a ferment. Riots up the Yang-tze, riots in Wenchow, riots in Shao-shing, riots and famine in the north, rice scarce everywhere and double the price that it should be, British to be pleased, Russians to be pleased, Germans to be pleased, Frenchmen to be pleased, lekin to be abolished and so thousands of mandarins and their hangers on thrown out of employment or deprived of their living, money to be raised by new methods but the people refusing to submit to these methods, railroads, steamers on inland waters, coal mines, gold mines, telegraphs, schools, opium and what not,—what a host of trials and discomforts modern civilization does bring to this poor people anyhow. If China could only have been allowed to sleep. If the hated foreigner had only

remained away. But no, he's here. The spell is broken. And China, who would have slept until the crack of doom, if only she had been permitted to, must awake. She's dazzled with the first streaks of light, but her eyes will yet become accustomed. The Emperor has shaken hands with a German Prince! The Empress-Dowager has actually received him face to face, not even the intervention of the accustomed screen!

China needs the prayers of God's people now as never before.

* * *

THE occupation and government of the island of Formosa by the Japanese, has so often been spoken of with contempt and represented as a failure, that it is pleasant reading the testimony of Rev. W. Campbell, as given in the May RECORDER,

which is quite of an opposite character. We had generally been given to understand that matters had been going from bad to worse ever since the Japanese occupation. Mr. Campbell's testimony is based not on hearsay, but on personal observation and experience, and is as follows:—"As one, therefore, who wishes to see it (Formosa) prospering in every good sense of the word, and in view of what the Japanese have done for its welfare within the past eighteen months, I cannot here withhold an expression of gratitude for their arrival. The officials with whom we are permitted to come in contact, are courteous and always ready to make every reasonable concession; while it is simply marvellous what they have been able to accomplish in the way of surveying, census-taking and road making; in setting up civil, police and military establishments; in opening postal and telegraph offices and in the appointment of a regular service of steamers round the island and to the Pescadores. . . . Probably no Eastern nation has come in for a greater share of European flattery, lecturing, and mean ungenerous criticism than the Japanese; but they manage to quietly hold on their way, well knowing that they have a lofty purpose in view. May God enable them to abundantly realize it." To all of which we give a hearty Amen.

* * *

WE have received the following from Dr. John Ross, of Moukden, Manchuria.

"Our Presbytery is just over, and as you wish to get the news,

I may mention the most important items:—

Baptisms for the year, 4,685 (3,432 men.)

Deducting removals of all kinds, membership, 10,255.

Collected throughout the year for Church purposes, \$8,775.

Members, of course, means baptised persons, including children."

This is certainly a remarkable showing. Granting that many may have come in from wrong motives, or with mistaken notions, yet it is a fact not lightly to be regarded that 3,432 men were willing to be baptised during the year, and we have it from the evidence of other missionaries in the same field that many more could have been baptised, but they have tried to discriminate and receive only those who show a sincere desire to embrace the truth. May the hand of Russia never intervene to turn away these numbers to the Greek Church, as we fear she will seek to do when she gets complete control of Manchuria.

* * *

THE following testimony as to the work of the missionaries in Siam is from the Hon. J. Barrett, late Minister of the United States to that country.

Such testimony is valuable as coming from one who has had ample opportunity for observing, and is entitled to much more weight than that of travellers who have at best obtained but a very superficial knowledge of the work of the missionaries, if, indeed, they have obtained any knowledge at all. Too often it has been mere hearsay:—

"The Americans number nearly 150. The missionaries make up

more than half of those, and are doing excellent work, despite a certain class of superficial criticism that is hurled at them now and then. It gives me pleasure to state that I have carefully investigated the scope of their labor in Siam and am convinced of its general utility and advantage. The relations of the missionaries with the government are most agreeable, and the latter has uniformly maintained

a cordial attitude towards the formers' efforts, which I hope will always be true. The missionary question may not pertain directly to commerce and trade, but it is worthy of remark that did American business interests unite and work for their upbuilding in foreign lands as do the missionary interests, we would be leaders instead of tail enders in the fight for the world's commercial supremacy!"

Missionary News.

The Anti-Opium League in China.

Contributions.

Previously acknowledged,	\$118.40
Friends in Chinkiang,	25.40
Li Lien-sien, Esq., Nanzing,	50.00
Tsang Bien-gying, Esq., Nanzing,	50.00
Chinese friends per Dr. Park,	10.00

Total to date, Mex. \$253.80

With thanks,

G. L. MASON,

Treasurer.

Care,

Missionary Home,
Shanghai.

Japanese Young Men in Shanghai.

Mr. R. E. Lewis writes:—

After several conferences a group of leading Japanese young men met at 7 Range Villas, and unanimously decided to form a Japanese Young Men's Christian Association. The preliminary objects sought are: (1) to deepen the Christian life and (2) to lead other Japanese young men to Jesus Christ. Only Japanese who are Church members can hold office, but all moral Japanese are invited to join the Association.

Work among Shanghai Students.

The outcome of the special meetings at one of the Shanghai colleges may be summarized as follows: The officers of the Student Young Men's Christian Association were organized into a "personal workers" group. Addresses were given each evening, and the enquirers were met in the afternoons. Six students took a public and out-and-out stand for Christ. Sixty students publicly covenanted to spend half an hour daily in Bible study. They voted to take a morning hour. Among the sixty are twenty-two non-Christians. The sixty who are thus daily studying the Bible have been formed into three groups of about twenty each, which meet each week with an experienced leader to review the ground covered in the daily morning study. A large number of inquirers have come to my house to talk privately.

Christian Endeavor Notes.

"The Christian Endeavor Seamen's Bethel," New York city, reports that the number of sailors visiting their rooms each month averages five hundred. Better still, back across the sea come messages

from "the devil's home the fo' castle," telling of the strength and joy in Christ's love and strength.

Letters of gratitude from the wives of the men have been received, bearing tidings of changed homes and happier lives through the ministrations of the "Bethel," and it has even happened that sailors' wives have been led to know the Saviour through the strong, helpful lives of their converted husbands.

A notable case of conversion and of an eventful life is that of a Hebrew lad, whose mother gave him away when an infant, reclaimed him when a boy of seven, and sent him to school. At the age of thirteen he ran away to sea, and about two years ago, while his vessel lay at this port, he was converted and became a member of the Floating Christian Endeavor Society. His Jewish relatives have disowned him, but true to his faith he writes: "What a grand thing it is to be able to go anywhere in this world, knowing that He is with you." And again, "I have a fellow here who used to be the first and worst to torment me about my religion . . . but he listens to me now and, thank God, I shall soon have a Christian chum." Another sailor, who became an Endeavorer, is now an assistant missionary in a large mission in Chicago, and is studying to become a preacher of the Gospel.

This is the only purely Christian Endeavor Mission interest in New York, and is supported mainly by subscriptions from the Endeavorers.

Rev. F. E. Clark, D.D., expects to attend the Christian Endeavor convention to be held in Jamaica, West Indies, in the spring. After the great gathering at Nashville, in July, he will sail for Australia, to be present at conventions there.

"A high official in Eastern Turkey," says the Endeavorer, "has

seized and condemned two copies of the Bible because he considers Daniel xii. 1 a seditious utterance."

Spanish Juniors.—In Bilbao the parents give their children two cents every Sunday to spend as they like, and these small Endeavorers—every one of them—bring two cents and drop them into the mite-box of their Society; and these "mites" have already amounted to over eleven dollars, with which they have clothed a poor girl, paid her tuition in the school, carried food to poor families, helped an old apple-woman and her sick grandchild, and I don't know how much more.

As for our San Sebastian Junior girls we superintendents might almost retire; the small president manages the business beautifully; the members play all the hymns, no one ever refuses to lead, and things *almost* run themselves.

The boys' society is newer, and they didn't like to learn their verses, so we made them a paste-board sword and gave them little pieces of silver paper, and also of black. When a boy learns his verse, a bit of shining silvery "steel" is added to the sword; but when he doesn't know it, a spot of black "rust" appears.

It is stated that the Y. P. S. C. E. is advancing at the rate of one society every hour, or 800 members per day.

For Leaders.—Ask each member to learn the name of one foreign missionary and print them on the board. Have a map of the world, if possible, and point out their locations. Draw a diagram a foot and a half wide and twenty-one inches long, and by cross lines an inch apart divide it into little squares. Each square represents 740 heathen, and a dot in the centre one missionary to more than 200,000 souls.

Anti-opium League.

Blanks containing the following questions have been sent to all the doctors in China so far as known.

DEAR DOCTOR:—

The information we wish to gain by the following questions is to be used in getting out a pamphlet by the ANTI-OPIMUM LEAGUE IN CHINA. We wish answers from every practitioner in China, whether for or against. Please send replies, at your earliest convenience, to Dr. W. H. Park, Soochow.

Yours faithfully,

G. L. MASON,
Y. K. YEN,
W. H. PARK, } *Committee.*

Questions.

1. A. Name?
B. Nationality?
C. Professional qualifications?
D. How long have you practiced medicine in China?
E. Where have you practiced in China?
F. Is your practice mostly among Europeans or among Chinese?
G. Do you speak the Chinese language?
H. If you have charge of Mission Hospital and Dispensary give average number of patients per year.
2. A. If you run Opium Refuge do you cut off opium suddenly or gradually?
B. If suddenly do the patients suffer? If so give symptoms.
C. Give percentage of smokers who began for some ailment.
D. Does the ailment return after opium habit is cured?
E. Give percentage of your permanent cures from the opium habit.
- F. What number, after being cured, have joined the Church?
3. A. Is suicide common in your section of China?
B. What is the agent most generally employed?
4. A. Is the number of opium smokers increasing in your district?
B. Do women smoke to any extent?
C. Do children smoke?
5. A. Do Chinese physicians prescribe opium smoking for chronic illnesses?
B. If so, and relief is afforded, is it temporary or permanent?
6. A. What have you observed to be the effects of opium, moral, physical, and social, on its consumers?
B. Do the effects of opium smoking by parents show in their children?
7. What are the proportions of those who smoke opium:—
A. Without injury?
B. With slight injury?
C. With great injury ("opium sots")?
8. A. Is there a tendency to increase amount smoked?
B. Can a person, in your opinion, smoke opium, daily, for years, without becoming a confirmed opium smoker?
9. A. What percentage of labourers, merchants and artisans smoke opium in the part of China with which you are conversant?
B. What is the effect of opium smoking on their efficiency?
C. Do many employers object to opium smokers?

- Let all who have not replied send in their papers at once, please. We tried to send questions to every doctor in China, but some may have been overlooked, and some may have misplaced the question sheet after receiving it. Let all such please copy the questions as they appear above and send on their answers as soon as possible.

W. H. PARK.

Soochow, China,
May 18th, 1898.

Considerable interest has been aroused in India by a statement, published in December, by a native, a presiding elder of the Methodist Mission, that 50,000 converts could be found within the bounds of his

districts if means could be provided for their instruction. This has called forth considerable discussion, some claiming that if the facts are as stated candidates should at once be baptized and enough volunteers secured from the general body of native Christians to provide all the help needed. Bishop Thoburn, commenting upon this, points out certain difficulties: (1) the almost impossibility of securing persons willing to do that work; (2) the difficulty of securing those who are competent even if willing. Some years ago a large number of pastor teachers, nearly all of them illiterate, were put into service with the hope that they would, while teaching themselves, teach their neighbors; but the experiment did not prove by any means successful; (3) the instruction given must be by patient, constant and faithful labor, and must include the teaching of reading and writing for the young; (4) inasmuch as a large proportion of the converts are women, who must look to their own sex for teachers, it is absolutely impossible to meet the need. He also calls attention to the result of the experience of many missionaries that solid success in such work must depend upon the careful education of a large number of boys and girls; and he inclines to the opinion that it is impossible successfully to advance any faster than young men and young women can be trained for the special work of teaching the thousands of con-

verts now within reach. On the other hand, others write urging that such a grand opportunity carries with it a great responsibility and opens the way for the development of indigenous self-supporting Churches. All this is in the line of the movement developed by Dr. Nevius in China and explained in his little book on "Methods of Mission Work." It is to be noted, however, that even in Dr. Nevius' district it has been found that practically the work of instructing converts cannot be left successfully to members of those communities, but must be provided, as Bishop Thoburn says, by persons specially trained for the work.

Bishop Burdon, after forty-four years of service in the Mission-field, and twenty-three as Bishop of Victoria, Hongkong, laid down his office some months ago owing to the weight of advancing years. Having passed the age of three-score years and ten he has returned to Pakhoi in order to relieve the Rev. E. B. Beauchamp, whose health has been failing. The Bishop has a personal tie with Pakhoi, which was one of the stations he founded. He was also the pioneer of the Society at Hangchow, Shaou-hing, and Peking. His kind proposal is to act as a relief-guard, to supply the place of missionaries who are invalided home or may have to go home on furlough.

Diary of Events in the Far East.

April, 1898.

5th.—Telegraphic information that China has conceded the British demand for a lease of Weihaiwei when the Japanese evacuate it, and it is believed that Japan regards this favourably.

China has announced the opening to

trade of three ports, viz., Funing, Yochou, and Chingwan.

May, 1898.

1st.—Arrival of U. S. fleet in Manila bay, destruction of Spanish fleet and the Cavite Arsenal. The damage done to the American fleet was insignificant. Manila blockaded.